A

GRAMMAR

OF

ARABIC LANGUAGE

INTENDED FOR

STUDENTS OF THE UNIVERSITIES IN INDIA

TO WHICH IS APPENDED

AN ESSAY ON THE ARABIC LANGUAGE AND LITERATURE

BY

Bahr-ul-Uloom

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TO

W. S. ATKINSON, Esq., M.A.,

Director of Public Instruction, Bengal.

FOREWORD

Sir Asutosh Mookerjee had entrusted my brother, Sir Abdullah Suhrawardy, with the task of preparing a revised edition of the present book. My brother's unexpected and untimely death left this work unfinished. I have taken on myself the duty of publishing this grammar which, since 1865, has formed the basis of instruction in Arabic, not only in Bengal but throughout India. I have been encouraged in taking up this work because of the appreciation received from scholars outside India, such as His Excellency Ali Ibrahim Pasha, Vice-Chancellor of the University of Cairo, and the Sheikh-al-Azhar.

Through the courtesy of my successor and friend, Dr. Syamaprasad Mookerjee, M.A., D.Litt., Vice-Chancellor, the Calcutta University has undertaken to print this book.

I take this opportunity of thanking the following gentlemen for the assistance they have kindly rendered: Shams-ul-Ulema Mohammed Musa, Khan Bahadur, Principal, Calcutta Madrassah; Dr. M. Zubair Siddiqui, Professor, Islamic Studies, University of Calcutta; Moulvi Fazlur Rahman Baqui, Lecturer, Post-Graduate Department, University of Calcutta; Moulvi Abdul Karim, and Mr. Bhupendralal Banerjee of the Calcutta University Press.

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3, Suhrawardy Avenue,
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HASSAN SUHRAWARDY

PREFACE

TO THE FIRST EDITION

On my being elected in 1865 to the chair of Professor of Arabic in the Hugli College, I found that the want of an Arabic elementary grammar was greatly felt by the Arabic students of the Calcutta University. Acting therefore under the advice of Mr. Thwaytes, Principal of the College, I determined to compile such a grammar as I thought was needed in the Urdu language and modelled it on the concise and simple plan of European grammars. That little work, along with my Arabic Primer and First and Second Readers, has been extensively used and, I believe, has greatly facilitated the acquirement of Arabic in this country, especially by the Undergraduates of the Calcutta University. Encouraged by the success of the above compilation, I have been induced to publish an Arabic Grammar in English, the language in which the University Examinations are conducted.

The few Arabic Grammars in English published in this country, such as Lumsden's Arabic Grammar and the English translations of the *Miat Amil* and *Hidayatunnahw*, besides being out of print, are incomplete and recondite, being entirely based on the indigenous oriental plan. Among the Anglo-Arabic grammars which have appeared in Europe and are available in this country, are those by Forbes and Wright. The former lacks many things which are held necessary for a complete knowledge of Arabic in India. The latter, although most comprehensive and complete,

is yet based too exclusively on the European method, and contains too large an amount of comparative Philology, with numerous Latin terms and phrases, to be useful to the Indian student. These considerations made me feel the need of a book such as this.

In compiling this humble work, I have adopted a method which partakes of both the European and the oriental scheme and thus have tried to render the book well adapted to the capacities of Indian students.

I have to acknowledge my great obligations to Mr. Thwaytes, for the encouragement he has always given me and the deep interest he has invariably taken in the compilation of my works. He has, moreover, been good enough to attract the notice of Mr. Atkinson, Director of Public Instruction in Bengal, to this work and has obtained for me his patronage.

I must also express my sense of gratitude to Mr. Blochmann for his kindly appreciation of the usefulness of this little work after examining its draft in manuscript, and for his recommendation of it, as worthy of support, to the Director. Mr. Blochmann also most generously offered me his valuable assistance in correcting the proof-sheets; but I regret that pressure of business prevented his looking over more than a small portion of them. Agreeable to the suggestion of the above-named gentleman, I have, at the end of the book, appended an essay* on the Arabic Language and Literature, which I hope may be useful to students. The introductory part of the essay was once published in the Calcutta Review with some philological notes by the Editor.

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* In this edition this essay has been placed at the beginning of the book.

I am sorry to have to notice the delay which has taken place in the publication of this work; it was complete in manuscript and committed to the Press four years ago. The cause of the tardiness has been the extreme difficulty of accurately placing the vowel points, the types of which, being unlike those in Europe, separate from the main types, frequently get shifted. Besides this, another difficulty has arisen in the printing of the book, owing to its being written in Anglo-Arabic. The English compositor does not know Arabic, and the Arabic compositor does not know English, a fact which has caused much confusion and delay.

Hence, also, some misprints have arisen in the book, which I have endeavoured to rectify in the list of errata.

In conclusion, my best thanks are due to Mr. Atkinson for the kindness he has shewn in assisting me with funds for the publication of this Grammar; and it is to him that I have the honour, to dedicate my work.

Chinsurah, 1873 OBAIDULLAH

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SUPPLEMENT

THE GRAMMAR OF ARABIC LANGUAGE

AN ESSAY ON THE ARABIC LANGUAGE AND LITERATURE.

The Arabic belongs to the Semitic family of languages, distinguished by the triliteral root. The chief cognate languages are the Hebrew, the Syriac, the Chaldaic, the Ethiopic, and the Phœnician. Of this family, the Arabic may fairly be considered the head; it is, in a way, the type and ground-form of all the Semitic languages. Its grammar is philosophically digested and well methodised. Its literature is highly cultivated and vastly developed. The copiousness of its vocabulary, perhaps unrivalled amongst the languages of the world, deserves our highest attention.

In one direction, the exceeding richness of the Arabic language becomes so exuberant as to approach redundancy. It possesses multitudes of words to express the same thing; which

نشوة (*Nashwah*) means the first state of intoxication.

وخط (*Wakht*) ,, the first state of growing grey or becoming hoary-headed.

نعاس (*Nu'ás*) ,, the first attack of sleep.

استهلال (*Istihlál*) ,, the sound uttered by a new-born child.

طليعة (*Tali'ah*) ,, the first portion of an army or the van.

عنفوان (*'Unfuwán*)
ريعان (*Rai'án*)
علواء (*Ghulawá*) ,, the first state of youth or blooming.
روق (*Rauq*)
ميعة (*Mai'ah*)

Again, there is to be found a class of nouns implying the same thing in its different conditions. For instance, when the saliva is in the mouth, it is called رضاب *Rudáb* ; but when it is ejected, it is called بزاق *Buzáq*. When fuel is burning, it is وقود *Waqúd* ; otherwise حطب *Haṭab*. The sun when rising is called غزالة *Ghazálah* ; at other times شمس *Shams*. Again, there may be found a large number of *pairs* of words, one member of each pair being applied to an object when **large**, the other member to the same object when **small**. For instance :—

A large tree is callled (شجر) *Shajar* ; a small one فسيل *Fasil*.

A ,, date-tree ,, (نخل) *Nakhl* ; ,, إشاء *Ashá*.

A large bird is called (طير) *Tair* ; a small one دخل *Dukhkhal.*
A ,, ant ,, (نمل) *Naml* ; ,, ذر *Dharr.*
A ,, feather ,, (ريش) *Rish* ; ,, زغب *Zaghab.*
A ,, rivulet ,, (نهر) *Nahar* ; ,, جدول *Jadwal.*
A ,, hillock ,, (جبل) *Jabal* ; ,, قرن *Qarn.*
A ,, boat ,, (سفينة) *Safinah* ; ,, قارب *Qârib.*

Again, there are many words signifying various degrees of fatness in women ; for instance, when a woman is moderately bulky with a fair proportion in her limbs, or delicacy, she is called ربحلة *Rebahlah*; when she is increased in bulk, but not to the degree of ugliness, she is called سبحلة *Sebahlah*; but if the bulkiness has rendered her ugly or awkward, she is مفاضة *Mufâḍah* ; and when she is stupendously huge, with protuberant and pendant fat, she is then عفضاج *'Ifḍâj.* So there are words indicating degrees of fatness in men also ; a man is first لحيم *Lahim*, then شحيم *Shahim*, then بلندح *Balandah*, and then عكوك *Akkûk.*

There are again various words signifying various degrees of height and shortness in the size of man. For instance, when a man is moderately tall, he is called طويل *Ṭawil*, and then طوال *Ṭuwâl*; but when he becomes *too* tall, he is then called شوذب *Shaudhab*, or شوقب *Shauqab.* Again, when he exceeds the latter degree also, he is called عشنط *'Ashannat* or عشنق *'Ashannaq* ; and lastly, when the tallness in a man reaches the highest degree, he is then called عنطنط *'Anatnat.* And so in the degree of shortness, a dwarfish man is called دحداح *Dahdâh*,

then حنبل *Hanbal*, then حزنبل *Hazanbal*, then حنزاب *Hinzáb* or كهمس *Kahmas*, then بحتر *Buhtur* or حبتر *Habtar*. But when a man is so dwarfish that when he sits among his companions he is almost invisible, he is then حنتار *Hintar* or حندل *Handal*. Finally, when he is so short that his standing up does not increase his height, he is then حنزقرة *Hinzaqrat*.

There are multitudes of words showing the different degrees of bravery and timidity. For instance, a timid man in the lowest degree is called جبان *Jabán*; then هيابة *Hayyábah*; then مفؤود *Mafúd*; then ورع or ضرع *Wara'* or *Ḍara'* ; then هاع لاع *Há'lá'*. So a brave man is called شجاع *Shujá'* ; then بطل *Baṭal* ; then صمة *Ṣimmah*; then ذمر *Dhamir*; then حلبس *Halbas*; then اهيس *Ahyas*, or اليس *Alyas*; then نكل *Nikl*; then نهيك *Nahik*; then محرب *Mihrab* ; and lastly غشمشم *Ghashamsham* or ايهم *Aiham*.

There are different names for different kinds of wealth or property. An inherited property is called تلاد *Tilád*, تالد *Tálid* or تليد *Talíd* ; an acquired one is called مستطرف *Mustatraf*, طارف *Tárif*, طريف *Tarif* or مطرف *Mutarraf* ; wealth buried under the ground is ركاز *Rikáz* ; and when the same is not expected to be recovered, it is then ضمار *Ḍimár*. When it is in gold or silver, it is called صامت *Ṣámit* or "mute;" and when it is in cattle, sheep, camels, etc., it is then ناطق *Nátiq* or "speaking." When the same is immovable, yielding hire or rent, it is called عقار *'Aqár*.

There are words implying different degrees of poverty as well as of riches. A man is مفلس *Muflis*; then معدم *Mu'dim*; then عملق *Mumliq*; then مدقع *Mudqi'*; then مسكين *Miskin*; and lastly فقير *Faqir*. On the other hand, the lowest degree of richness is indicated by كفاف *Kafaf*; then غنى *Ghina*; then ثروة *Tharwat*; then اكثار *Ikthar*; then اتراب *Itrab*; and lastly قنطرة *Qantarah*.

There are distinct words implying a human being in his different stages of age. For instance, a child when in the womb is called جنين *Janin*; when he is born. he is then called وليد *Walid*; when sucking, he is called رضيع *Radi'*; when weaned, he is فطيم *Fatim*; when he is able to walk, he is called دارج *Darij*; when he is in length about five spans, he is then خماسي *Khumasi*. Again, when his first teeth are shed, he is called مثغور *Mathghur*; and when again his new teeth have appeared, he is متغر *Muththaghir*. When he is above 10 years, he is مترعرع *Mutara'ri'* or ناشئ *Nashi*; and when he is approaching the age of puberty, he is مراهق *Murahiq* or يافع *Yafi*. But during all these conditions, he is called by the general denomination غلام *Ghulam* or boy. Again, when he is a perfectly developed young man, he is called فتى *Fata* or شارخ *Sharikh*; but when he reaches the highest degree of blooming youth, he is then مجتمع *Mujtami'*; afterward, when his age is between 30 and 40, he is called شاب *Shabb*. Then from that age up to 60 he is كهل *Kahl*. Then he is شيخ *Shaikh*; then كبير *Kabir*;

then هرم *Harim;* and finally خرف *Kharif,* which is Shakespeare's

> ...Second childishness and mere oblivion,
> Sans teeth, sans eyes, sans taste, sans everything.

On the other hand, the female is first طفلة *Taflah*, when she is an infant; and then وليدة *Walida*; then كاعب *Ká'ib*; then ناهد *Náhid*; then عانس *'A'nis*; then خود *Khawd*, when she has reached the middle of her youth; she is مسلف *Muslif* when she is above forty; and then شهلة *Shahla*, or كهلة *Kahla*; then شهبرة *Shahbarah*; then حيزبون *Haizabún*; and lastly قلعم *Qal'am*.

Again, there are words indicating different degrees of beauty in woman. For instance, a beautiful woman is called جميلة *Jamilah* or وضيئة *Wadí'ah*; but when she is so beautiful that she is independent of ornament on account of her natural beauty, she is called غانية *Gháníah*. Again, when she, being extremely handsome, is very indifferent about dress and other artificial decorations, then she is معطال *Mi'tál*; when her beauty is constant, she is وسيمة *Wasímah*; and again, when she is blessed with abundance of beauty, she is قسيمة *Qásímah*; and lastly, when her beauty is absolutely transcendent, she is called روعاء *Raw'á*. Moreover, there are distinct or separate words for the beauties in different parts of the human body, which would have delighted Homer as epithets for his deities and heroes.

In clearness and simplicity of construction, the Arabic compares favourably with most other languages; it clearly excels, we believe, most languages of the Aryan stock in these respects. One thing that conduces much to this end is its possession of certain fixed models called *Bábs*, by which multitudes of verbs of various roots are moulded into the same general form. The conjugation of the Arabic verb is highly inflectional; differing herein from the Persian, and forms the modern form of the English and of most of the other Aryan tongues. Hence the Arabic, unlike those languages, forms generally the verbs of different tenses, moods, and voices simply by a modification of vowels, while in those languages separate verbs of different roots are required to adjoin for the same purpose. Pronouns too are often implied in the verbs; hence a sentence may be formed simply by a verb; thus *qatala* (قتل) is equivalent to *huwa qatala* (هو قتل) "he killed." Besides, a complete sentence may be formed simply with two nouns, one being the subject and the other the predicate, without the intervention of the copula (which, in fact, this language does not possess). These peculiarities of construction give the Arabic that clearness coupled with conciseness, which is observable (though not, we think, to the same extent) in the classical languages of the Arabic family.

Further, in this language peculiar forms are fixed for different classes of nouns and adjectives indicating peculiar meanings.

For instance, the nouns of the forms *maf'alun* (مفعل) signify place or time of action; those of the forms *mif'alun* (مفعل), *mif'alatun* (مفعلة), *mif'álun* (مفعال), and *fi'alun* (فعال), indicate the instrument or medium of action. So the nouns of the form *fu'alun* (فعال) generally imply disease, sickness, or ailment; while those of the form *fa'úlun* (فعول) signify medicines. Again, nouns of the form *fa'ilun* (فعيل), and *fu'álun* (فعال) imply different sounds.

Similarly, one of the most striking peculiarities of the Arabic is the possession of numerous *forms* of derivative verbs. When a primitive verb assumes one of these forms, it assumes also a definite additional meaning.

One of these *formal* peculiarities is this that sometimes a verb is formed out of a sentence by way of abbreviation; as *hallala* (هلل) he uttered لااله الاالله "there is no god but God;" *istarja'a* (استرجع) he uttered انا لله و انا اليه راجعون "verily we are of God, and verily we are to return to Him;" *haulaqa* (حولق) he uttered لاحول ولاقوة الا بالله العلى العظيم "there is no strength or power but with God, the most High and Great;" *dam'aza* (دمعز) he uttered ادام الله عزك "may God preserve thy honour," etc. Through these *formal* peculiarities, long sentiments are expressed in very few words. For instace, اخرفت الشاة "the sheep brought forth young ones at the season of autumn." Besides these, many other advantages can be drawn from the peculiar *forms* of verbs.

The Arabic, being a language which attained an early development and one which was long written in and spoken by races of an intellectual cultivation and an enterprising spirit far in advance of their age, has undoubtedly supplied multitudes of words of the languages of the West by the direct method of adoption and naturalisation. It has done the same more obviously and openly, as every one knows, for many oriental languages, such as the Persian, the Hindustani, the Turkish, the Malaya; and the technical terminology of some branches of science and of some branches of commerce is mainly drawn from Arabic in most of the well-known languages of Europe and Asia. Many of the analogies set forth in the following list may doubtless be proved to have originated in this way; and many more are due to the fact that this borrowing from the copious and expressive vocabulary of the Arabic has been carried on for centuries in the languages of the West —in the Spanish especially, which partly grew up under the shadow of the Arab rule in Spain—to a large extent in the Italian, French, and other languages of the Mediterranean shores—perhaps even in the classical languages themselves of Greece and Rome.

List of words common to Arabic and English, having absolutely or very nearly the same meaning in both languages.

Arabic		English
ايد *aid*	...	Aid.

ARABIC		ENGLISH
الزرنيخ or الزرنيق *alzirnikh, alzirniq*		Arsenic.
اميرالبحر *amirulbahr*	...	Admiral (Spanish *Almirante*).
القاضي or القائد *alqáḍi or alqáid*	...	Alcaid.
شرب *shurb*	...	Absorb.
also شراب *sharáb*	...	Syrup
امين *ámin*	...	Amen (*Hebrew*).
الكيمياء *alkimiyá*	...	Alchemy.
القبة *alqubbah*	...	Alcove.
عالم *'álimun*	...	Alumni.
الانبيق *alimbiq*	...	Alembic.
عنبر *'ambar*	...	Amber.
الكحل *alkuhl*	...	Alcohol.
اطلس *atlas*	...	Atlas.
دارالصناعة *dárussaná'at*	...	Arsenal.
الجبر *aljabr*	...	Algebra
ياقوت *yáqút*	...	Agate.
دراية or الدراية *dirάyat, addiráyat*[1]		Adroit.
عليل *'alil*	...	Ail.
القلي *alqili*	...	Alkali.

[1] It means in Arabic *intelligence*, which is akin to the meaning of the English word.

ARABIC		ENGLISH
عاجل *ájil*	...	Agile.
آنا *ánan*	...	Anon.
عمليات *ámaliyat*	...	Amulet.
بيع *bai'* or *bai'un*	...	Buy.
بضاعة or بز *bidhá'at, baz*	...	Baize.
بق *baq*[1]	...	Bug.
ميمون *maimún*	...	Baboon.
بلسان *balasán*	...	Balsam.
اسقف *usquf*	...	Bishop (Greek επισκοπος)
بئيس *bais*	...	Base.
بريق *baríq*	...	Bright.
بابوس *bábús*	...	Babe.
بياض *bayáḍun*	...	Baize.
بورق *bauraq*[2]	...	Borax.
قابل *qábil*	...	Capable.
كافور *káfúr*	...	Camphor.
قنديل *qindíl*	...	Candle.
كفن *kafan*	...	Coffin.
كيس *kis*	...	Case.
قال *qála*	...	Call.
قنا *qaná*	...	Cane.

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[1] It means mosquito as generally known, but it also means a bug.

[2] An Arabicism of the Persian word *bora*.

ARABIC		ENGLISH
کوب or قعب *kúb* or *qa'b*	...	Cup.
غفر *ghafr*	...	Cover.
کهف *kahf*	...	Cave (Latin *cavus*).
کعب *ka'b*	...	Cube (Greek κύβος).
قط or قطع *qat*, or *qat'*	...	Cut (Welsh *cwtt*).
جمل *jamal* (Heb. gamel)	...	Camel.
خيم *khaim*	...	Camp.
قط *qiṭ*	...	Cat (German *katze.*, Gaeli *cat*).
صفر *Sifr*	...	Cypher (cipher)
قطن *quṭun*	...	Cotton.
قلم *qalam* [1]	...	Calamus (Latin).
قيراط *qiráṭ*	...	Carat.
قرناس *qurnás*	...	Cornice.
قند *qand*	...	Candy.
خليفة *khalifah*	...	Calif or Khaliph.
قام *qáma* [2]	...	Come (Anglo-Saxon *cuman*).
كيميا *kimiya*	...	Chemistry.
خندق *khandaq*	...	Conduit (Latin *duco*).
دلفين *dulfin*,	...	Dolphin.
دمسق *dimasq* or دمقاس *dimqás*	...	Damask.

1 A reed-pen.

2 It means to stand, but used with the preposition *ilá* it means to proceed.

Arabic		English
دون *dún*	...	Down.
ترجمان *tarjumán*	...	Dragoman (Sp. *trujaman*).
درهم *dirham*	...	Drachm, dram (Greek δραχηλ).
الفيلة *alfilat*	...	Elephant.
ارض *arḍ*	...	Earth (Anglo Saxon *eorth*).
عين or اعين *,ain* or *a'yun*	...	Eye, pl. eyes.
الاكسير *aliksir*	...	Elixir.
فيض *faiḍ*	...	Fuse (Latin *fundo*, *fusum*).
فلك or فلكه *fulk* or *fulka*	...	Felucca.
بلنط *balnaṭ* or *balant*	...	Flint.
فلاة *falát*	...	Flate, plate.
غربال *ghirbál* } غربلة *gharbalah* }	...	Garble.
غلط *ghalaṭ*	...	Guilt.
جليد *jalid*	...	Gelid (Latin *gelidus*).
خف *khuf*	...	Hoof.
حاد *hád* } حار *hár* }	...	Hot, heat.
حمق or احمق *humuq*, *ahmaq*	...	Humbug.
حرم *haram*	...	Harem.
غزال *gházál*	...	Gazelle.
غول *ghúl*	...	Ghoul.

Arabic		English
جنس *jins*	...	Genus (Latin).
زنجبيل *zanjabil*	...	Ginger.
زرافة *zuráfah*	...	Giraffe (Fr. and Sp. *girafa*).
غرغرة *ghargharah*	...	Gargle.
هالة *hálah*	...	Halo (Greek αλως).
حمد *hamd*	...	Hymn (Greek υμνος).
اساطير *asátir*	...	History (Greek ιστορια, ιστωρ).
هيهات *haihát*	...	Heigh-ho.
ياسمين *yásmin*	...	Jasmine.
ايضا *aiḍan*	...	Identity (Latin *idem*).
علة *illah*	...	Ill.
الكابوس *alkábús*	...	Incubus.
جلاب *julláb*	...	Julep.
جرة or زير *jarrah* or *zir*	...	Jar.
كرسف *kursuf*	...	Kerchief.
قتل *katl*	...	Kill.
لحد *laḥd*	...	Lid.
لامع *lami'un*	...	Lumine.
ولد *walad*	...	Lad (Welsh *llawd*).
العقار *alu'qar*	...	Liquor (Latin).
ليمون *laimún*	...	Lemon (French *limon*).
لوزينج *lúzinaj*	...	Lozenge.
لغة or لغو *lugha* or *lughat*	...	Logic (Greek λογος).
لينة *linat*	...	Lenity (Latin *lenis*).

ARABIC		ENGLISH
مسجد *masjid*	...	Mosque (Sp. *mezquita*).
لعق *la'g*	...	Lick.
مسك *misk*	...	Musk.
ميل *mil*	...	Mile.
مصيطر *muṣaiṭar*	...	Master.
ميدان *midán*	...	Meadow.
مخزن *makhzan*	...	Magazine.
مرآة *mirát*	...	Mirror.
موسم *mausim*	...	Monsoon.
موميا *múmiyá*	...	Mummy.
منجنيق or مجانيق from Persian منچنيك *manjaniq* or *majániq*		Mechanic.
مطران *maṭrán*	...	Metropolitan (Greek $\mu\eta\tau\eta\rho$).
مر *murr*	...	Myrrh, myrtle.
منارة *manárat*	...	Minaret.
املاج (ملج) *imláj, malj*	...	Milch.
مرح *maraḥ*	...	Mirth, merry.
مطو *miṭv*	...	Mate.
معني *ma'ni*	...	Mean.
مثلة *muthlah*	...	Mutilate (Latin *mutilo*).
من *mann*	...	Manna (Hebrew).

ARABIC		ENGLISH
اصطبل *iṣṭabl*	...	Stable (Latin *stabulum, sto*).
سنا *saná (light)*	...	Sun.
سقرلاط *saqarláṭ*	...	Scarlet.
سلو *suluv*	...	Solace (Lati *solatium, solor*).
جدول *jadwal* [1]	...	Schedule.
صندل *ṣandal*	...	Sandal.
صلد *ṣald*	...	Solid.
سلك *silk*	...	Silk.
شرقيين *sharqíin*	...	Saracen.
سلطان *sulṭán*	...	Sultan.
سنا *saná*	...	Senna.
سماق *sumáq*	...	Smack.
صلب *ṣulb*	...	Slab (Welsh *yslab*).
القحف *alqaḥf*	...	Scalp.
ساق *sáq*	...	Shank (Anglo-Saxon *scanc*).
صلوة *ṣalát*	...	Salute (Latin *salus*)
شمراخ *shimrákh*	...	Shamrock (Irish *seamrog*).
شهد *shahd*	...	Sweet.
عصفور *uṣfúr*	...	Sparrow.
وشل *washal*	...	Shallow, shoal.
طريق *ṭaríq*	...	Track.
طعنة *ṭa'nat*	...	Taunt.

[1] As used in arithmetical works.

ARABIC		ENGLISH
طوفان *ṭūfān*	...	Typhoon.
طسق *ṭasq*	...	Tax, task (Latin *taxa*).
طلّ *ṭall*	...	Tall (Welsh *tal*).
طلق *ṭalq*	...	Talc.
طرس *ṭirs*	...	Terse.
ترب *tarib*	...	Rib.
استبرق *istabraq*	...	Fabric.
بيطار *baiṭār*	...	Veterinary.
عود *'ūd*	...	Wood.
وسط *wasaṭ*	...	Waist (Welsh *gwasg*).
وهم *wahm*	..	Whim.
زر *zir*	...	Zero (Spanish and Italian).
زنة *zinat*	...	Zenith (Spanish *zenit*).

In modern Arabic, many words of foreign origin, especially of the Persian, have been imported; most of them having undergone certain changes called تعريب *Arabicism*, which are often necessary for assimilating them to the aboriginal elements of the language. Such words are called مولدة *Muwalladah* "coined."

It is, however, a great credit to the Arabian translators of the sciences from the Greek, that they have tried their utmost to render all the scientific terms into genuine Arabic; even in many cases, they have been obliged to coin new terminology

instead of using the original Greek terms. Hence (except in the medical works in which terms of Greek origin are to be seen in a larger scale) very few technical terms of Greek origin are to be found in the Arabic Philosophical treatises. When Logic was translated into Arabic, there arose a difficulty for the want of *Logical Copula* in the Arabic vocabulary corresponding with the word *εστι* or *εστιν* in the Greek. After much deliberation, the Arabian interpreters of sciences were pleased to adopt the word هو *huwa*, which is originally a personal pronoun, to serve the use of a copula.[1] However, such Greek terms as (ايساغوجي) *εισαγωγια*, (ثولوجيا) *θεολογια*, (جوميطريا) *γεωμετρια*, (اسطقس) *στοιχειον*, (هيولى) ?, (جغرافيا) *γεογραφια*, (قاطيغورياس) *κατηγορια*, (ارثماطيقي) *αριθμητικη*, etc., are to be found in such ancient authors on philosophy as Shaikh Bu Ali Ibn Sina (Avicenna), etc.

Some Latin words have also been imported into Arabic either through commercial intercourse or by the scientific interpreters.

Although Arabic bears some external affinity with Sanskrit, for instance, in having dual number, and final *núnation* which corresponds with *anusār* of the Sanskrit words; yet the intrinsic construction of the Arabic language evidently differs from that of Sanskrit. We do not find any words of Sanskrit origin in the Arabic vocabulary except the

[1] *Vide* Ḥamdullah : "The Commentary on Sullam," a famous work on Logic.

following which have been imported into the Arabic language through the Hindu physicians and mathematicians who were invited to the courts of the Abbaside Caliphs of Baghdad :

سندهند Arabicism of the Sanskrit, ... सिद्धान्त
اطريفل ,, ,, ... त्रिफला
نارجيل ,, ,, ... नारिकेल
بيش ,, ,, ... विष

Before the advent of our Prophet, the Arabic language was divided into two chief dialects, *viz.*, the language of the Quraish which was spoken in the province of Hijaz, and the language of Himyar which was used in the province of Yaman. But after the introduction of Islám, the first had prevailed over the other and became the language of the literature.

The genuine Arabic literature, or as it is called العلوم الادبية *Al'ulúmul adabiyah* "Polite learning," or العلوم العربية *Al'ulúmul 'Arabiyah* "the Arabian learning," consists of twelve branches each of which is held to be an independent science. Again, eight of these are supposed to be *Uṣúl* or primary, and the rest *Furú'* or secondary. Three of the former belong to the words in their detached forms (مفردات) *mufradát*. They are 1st, (علم الصرف) *'Ilmuṣṣarf*, Science of Inflection or Etymology, which treats of the different forms of single words ; 2nd, (علم اللغة) *'Ilmullughat*, Lexicology, which treats of the primitive roots and the derivative forms of the words ; 3rd, (علم الاشتقاق) *'Ilmulishtiqáq*,

science of Derivation, which shows the comparative relation of one word to another distinguishing the primitive from the derivative. The rest five appertain to the words in their composite forms. These are: 1st, (علم النحو) *'Ilmunnaḥv* or (علم الاعراب), *'Ilmul I'rab*, Syntax, which treats of the proper mode of composing single words into sentences and appropriating to them the proper (اعراب) *'Iráb* or case-endings; 2nd, (علم المعانی) *'Ilmulma'áni*, a branch of Rhetoric which is defined as a science which shows how a speech should be made adapted to the peculiar predicaments of a person to whom it is addressed by using different figures of speech; 3rd, (علم البیان) *'Ilmulbayán* (another branch of Rhetoric), the science of Perspicuity which is defined to be a science which teaches the ways of making words signifying the same meaning by the different ways of clearness or perspicuity in signification, including the various ways of using metaphor, simile, and other figures of Rhetoric; 4th, (علم البدیع) *'Ilmulbadi'*, the science of decorating or embellishing eloquent speech by different ways of plays upon words as pun, alliteration, euphony, etc.; 5th, (علم العروض) *'Ilmul'arúḍ*, the science of Metre; 6th, (علم القوافی) *'Ilmulqawáfi*, the science of Rhymes; 7th, (علم الخط) *'Ilmulkhaṭ*, the science of Writing or Orthographical rules; 8th, (علم قرض الشعر) *'Ilmu-qarḍish-shi'r*, the science of Versification; 9th, (علم الانشاء) *'Ilmul inshá*, the science of Composition; 10th, (علم المحاضرات) *'Ilmulmuḥáḍarát*, the science which enables man to quote and apply historical facts and the sayings of the

ancients to proper places in conversation. This last includes Geography, Biography and History. According to some علم التفسير *'Ilmuttafsir*, the science of interpretation of the *Qurán*, علم الحديث *'Ilmulḥadith*, the science of the Traditional sayings of the Prophet, and علم الفقه, *Ilmul fiqh*, the science of Jurisprudence, are also considered to be the necessary parts of an accomplished science of literature.

These are the constituent parts of the genuine Arabic Literature or العلوم العربية *Al'ulúmul 'arabiyah*. But the literature of Arabic in its widest sense, as it is known in Europe by the term of Belles Lettres or general literature, consists of various branches of learning which bring under its head علم المنطق, *'Ilmul manṭiq*, the science of Dialectics or Logic ; علم الحكمة, *'Ilmul ḥikmat*, Philosophy ; علم تهذيب الاخلاق, *'Ilmu tahdhbil akhláq*, Ethics, etc., which are called by the Arabic literati اذيال الادب, *Adhiyalul adab*, the skirts or borders, *i.e.*, Supplements or Appendices of literature, *i.e.*, such branches which are desirable to acquire to make a person an accomplished literary man.

In Arabia as in other countries, the art of versification or the writing of poetry seems to precede prose writing. We have no prose productions written before the advent of the Prophet and the Revelation of the *Qurán*. The history and the genealogy of the ancient Arabs were preserved in verses. Hence, when the *Súrahs* of the holy *Qurán* were given out by

our Prophet, the heathens of Arabia, being struck with their peculiar mode of composition, were rather bewildered. Sometimes seeing that it had rhymes they were inclined to call it poetry, but ultimately finding no metre in it, they began to hesitate to call it so, and ascribed such compositions to the influence of genii, etc.

The era of Arabic literature may be divided into three epochs or ages. The first, or the age before the advent of our Prophet, is called الایام الجاھلیة, *Alayyámul jáhiliyah*, the age of ignorance or Ante-Islamic age ; the second, or the age contemporaneous with the Prophet, is termed الایام المخضرمیة, *Alayyámul mukhaḍramiyah* ; and the third, or the age after the Prophet and the promulgation of Islam, is named الایام الاسلامیة *Alayyámul islámiyah*, Islamic age. In the first period or the Pre-Islamic age, there was very little cultivation of science. Before the rise of Islam, the literary lore of the Arabs was confined to the exercise of imagination. There was an annual poetical competition in the renowned fair of *'Ukáẓ*. Such poems as excelled others in the general competition were written with gold and were suspended on the roof of the *ka'báh*. The poetical collection called Sab'a *Mu'allaqa* or *Mu''allaqát*, *i.e.*, seven suspended poems, which is still read by every Arabic scholar with enthusiasm, contains several of them.

The poetry of this period as well as of the age called *Mukhaḍramiah* مخضرمیة consists, first, of odes termed *Qaṣídah* قصیدة

which were regarded as complete poems, and which were all designed to be chanted or sung; secondly, of shorter compositions called qit'ah قطعة or pieces, many of which were also designed to be chanted or sung; and, thirdly, of couplets ابيات abyat or single verses. In the first of these classes are usually included all poems of more than fifteen verses; but a few odes consist of less than fifty verses or much more than a hundred. Of such poems none is believed to have existed of an age more than four or five generations before the advent of the Prophet.

The characteristics of the pre-Islamic poetry are generally the following:—They often contain such words as are very seldom used in modern productions and which bear much affinity with those of the Hebrew, Syriac and other ancient Semitic languages. The ideas or thoughts of these poems are very simple in nature, not having the sublimities and exquisite beauties which are seen in the productions of the Islamic period. Their themes generally consist of the following subjects:—on Hamasah (حماسة) heroic deeds, Marsiah (مرثية) elegy, Hija (هجاء) satire, Madh (مدح) eulogy, boasting of lineal descent, and very seldom on Adab (ادب), morality. Mr. Lane in the Preface of his Arabic Lexicon says, "The classical poetry is predominantly objective, sensuous, and passionate; with little imagination or fancy except in relation to phantoms or spectres, and to jinn, or genii, and other fabulous beings; and much less artificial than most of the later poetry, many of the authors

of which, lacking the rude spirit of the Badawís, aimed chiefly at more elegances of diction and play upon words." "Generally speaking, in the classical poetry," he continues, "the descriptions of nature, of the life of the desert, of night-journeyings and day-journeyings, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable."

As poetical thoughts generally keep pace with the progress of civilization in a country, the Arabic poems in point of thought seem to have been in gradual advancement in rhetorical beauties, figures, metaphors, etc., along with the progress of civilization. Hence we see a vast difference between the poems of the ancient, and those of the modern Aarbic poets of Egypt, Spain, Syria and Persia, which are full of elegance and beauty. We may come to this conclusion by comparing *Ḥamásah* (a collection of ancient classical poems by Abu Tammam) with the productions of later poets, such as *Al Mutanabbi*, Ibn Fáriẓ of Egypt, Baháuddín Amilí of Syria, etc.

The present Arabic literary lore consists of several classes of writing: I. Poetry, which is divided into various kinds, *viz.*, 1. Qaṣídah, 2. Qit'ah, 3. Band, 4. Dubait, 5. Urjúzah, 6. Ughnia, 7. Fard or single verses. II. Prose, which consists of 1. Maqámāt, 2. Munáẓarát, 3. Khuṭab, 4. History, 5. Biography, 6. Qaṣaṣ.

The Arabic language, it is strange to say, like other Semitic

tongues, has no dramatical work. This defect is, however, made up in a way by *Maqámát*, *Munázarát* and *Qaṣaṣ* which shall be described hereafter.

The *Qaṣidah* is a long ode rarely exceeding the length of a hundred and twenty verses. The theme of the *Qasidahs* of the modern writers is generally eulogy of kings and grandees, satire, or elegy, while that of the ancient or pre-Islamic poets is description of natural scenery, hunting, nocturnal journey, qualities of horses, boasting of lineal descent, bravery, or heroic deeds, etc.

The first part or the beginning of a *Qasidah* is called *Tashbib* (تشبيب) or *Nasib* (نسيب) which describes the beauty of a beloved mistress and the ardour of love, emotions of the mind and the griefs experienced by a lover. In this part it is customary with the Arab poets to describe themselves as helpless lovers standing upon the ruins of the dwelling of their beloved mistresses and weeping and wailing for their departure from that place. The emotions excited by the fall of rain, the gloomy clouds and the flashing lightning, are often given vent to. The Arabs being a wandering nation always shift from one meadow to another, and leave the place of their temporary habitation in ruin. Such ruins called اطلال *aṭlál* are the chief theme of the poets.

The subjects of a *Qit'ah*, *i.e.*, shorter poem or fragment consisting of only a few verses, are chiefly description of bravery, elegy, love, hospitality, morality, etc.

The *Band* is a composition of later poets evidently borrowed from the modern Persians. It consists of several stanzas, each ending either in the same verse which is repeated throughout the poem, or in the same rhyme. Its theme is generally natural scenery, such as beauties of the vernal season, and sometimes love or description of the beauty of the beloved, etc.

The *Dubait* is also a composition of the modern writers consisting of two verses, also borrowed from the Persians, as the name shows, which is a Persian word meaning *a couplet.* The Persians call such compositions *Rubá'i.*

The *Urjuzah* is a poem in the metre *rajaz*, being generally of didactic or descriptive kind.

The *Ughniya* is a short poem intended to be set to music or sung.

Among the pre-Islamic poets Taabbaṭa Sharran is a renowned one. Many of his poetical productions are to be found in the *Hamasa*, the famous poetical collection by Abu Tammam. His productions are chiefly *Qit'ás.* Very few of his *Qaṣídahs* are extant. After him comes the celebrated poet Imraul Qais who was king of Kinda. He lived about 40 years before the advent of our Prophet. It is said that he had fallen in love with his cousin *'Unaizah*, the effect of whose beauty and love he describes in the *tashbib* to his famous *Qaṣídah* in the **Mu'allaqát.** Among the authors of the Sab'a **Mu'állaqát** (seven suspended poems, *i. e.*) poems suspended on the walls of

the *Ka'bah* for competition). Imruul Qais is held to be superior to every one in eloquence, sublimity, etc. Next to him in rank is Labíd bin Rabía. This poet is said to have flourished just before the promulgation of Islam. Hence it is held by some that he had the honour of seeing our Prophet and embraced the faith of Islam. Most of his poems are didactic, one of which had been admired by our Prophet himself for its wisdom.

Next to the above is 'Amr bin Kulsúm, whose *Qaşídah* in the above collection is also admirable.

Among the modern or Islamic poets Abu Nuwás, Abu Tammám, Buhturí and Mutanabbí are held to have wonderful poetical genius. Abu Nuwás was one of the bards of the court of Hárún-ur-Rashíd. In some anecdotes it is stated that on one occasion the *Khalífah* (Caliph) heard a verse from one of his maid-slaves connected with a particular incident. The next morning he recited the verse in his court, asking Abu Nuwás and several other bards to compose verses impromptu in explanation of the secret allusion of the verse, in order to complete the sense. Abu Nuwás, without having any knowledge of the incident, instantaneously recited several verses which exactly described the occurrence.

Abu Tammám is one of the famous poets of the Islamic period. He flourished about the year 200 A.H. Besides his own productions, most of which are in the eulogy of the *Khalífahs*

and the grandees of his time, he is well known for the compilation of the *Hamásah* a collection of poems of various description, most of which are productions of the pre-Islamic age. This work is one of the standard books of Arabic literature. Abu Tammám is said to have got by heart about 14,000 Arabic *Urjúzahs*, besides many *qaṣidahs* and *qiṭ'ahs*. He praised the *Khalífah* in a *qaṣidah* and was in reward invested by him with the governorship of Mausal, but he did not live long to enjoy that honourable post. He died at Mausil in the year 231 A. H. in the month of dhilqa'dah. His poetical productions are said to have not been compiled by him. They were collected and arranged in alphabetical order by Abu Bakr al-ṣúlí. It was re-arranged by Ali bin Hamzatul Isphahani, according to the different classes of poetry.

After Abu Tammám comes Abut Ṭayyib Ahmad bin Al-Husain, surnamed Al-Mutanabbi. He was born in 303 A. H. in Kúfáh at a village of it called Kinda ; hence he is sometimes called Al-Kindi. It is said that the father of Mutanabbi was a water-carrier at Kúfáh, but afterwards he emigrated to Syria with his son who was brought up there ; and this is alluded to in the following couplet in the Satire of Mutanabbi :—

ايّ فضل لشاعر يطلب الفضـل   من الناس بكرة و عشيا
عاش حينـا يبيع في الكوفة الما   ء و حينا يبيع ماء المحيا

"What honour there may be for a poet who is solicitous for gaining honour day and night from the people. He lived

sometimes by selling water at Kúfáh, and selling sometimes the water of the face (i.e., honour)." Similar satirical verses are said to have been applied to Abu Tammám.

The reason of the poet's being called Al-Mutanabbi (pretender of the prophetic mission) has been stated thus, that he once at *Bádiyat-us-samáwah* declared himself a prophet, and a large number of the people of Bani Kalb followed him, when Abu Lu'lu, the governor of Himmas, attacked and captured him. His followers were dispersed and he was imprisoned for a long time and made to renounce his false pretension. According to others the reason of his being called so is that he used to say that he was the first who adopted the title of a prophet in poetry.

He joined the court of Amir Saifuddaulah 'Ali bin Hamadan in 337 A. H., and wrote many *qasidahs* in his eulogy, in many of which he describes the Amir's expeditions against a Byzantine Christian king called Dumustaq. Afterwards he left the court of the Amir and proceeded to Egypt to join the court of Káfúr Ikhshidi in 346 A. H., who was a eunuch Abyssinian slave and who after the death of his master had succeeded to his throne. In Egypt the poet lived for some time in the court of Káfúr, and wrote many *qasidahs* in his eulogy. At first Káfúr was very much pleased with him and promised to invest him with the governorship of some of his provinces, but seeing the independent and lofty spirit which his poetical productions

bespoke, and fearing that one who once pretended to be a prophet might as well raise his pretensions to the throne, he declined to fulfil his promise. Upon this Mutanabbí, being displeased with Káfúr, wrote several satirical *qaṣídahs* against him, and left his court on the evening of the great festival called **'Idul Adha,** in 346 A. H.

After the flight of Mutanabbí from the court of Káfúr, he sent several bodies of soldiers in all directions to seize and bring him back to the court ; but they could not arrest the fugitive poet.

Mutanabbí describes his way when flying from Káfúr in a *qaṣídah* which begins thus:—

الا كل ماشية الخيزلى * فدى كل ماشية الهيدبى

"Oh! every gracefully walking beautiful lady be sacrificed to every swift-paced camel." and ends with the satire of Káfúr when he says—

و نام الخويدم عن ليلنا * و قد نام قبل عمى لاكرى

"And the slave was asleep, *i. e.*, unaware of our night's journey ; but he was already sleepy out of blindness and not out of real sleep."

After this Mutanabbí proceeded to Persia and visited the court of Aḍuddaulah bin Buwaih-ad-Dailami, and praised him in many *qaṣídahs*, and got rewards from him. Afterwards when he was returning from Persia and proceeding towards Baghdad, on

his way to *Kúfáh*, on the 8th of the month of Sha'bán 354 A. H., he was met by Fatik bin Abi Jahl-al-Asadi who attacked him with his followers, with the intention of taking him prisoner to the court of Káfúr. Mutanabbi together with his son Muhassad and his slave Mufallah fell in the struggle. It is said that in the midst of the conflict, when Mutanabbi, perceiving the superiority of his opponent, resolved to take to flight, his slave seeing this observed, "Art not thou the same person that hast said—

فالخيل و الليل و البيداء تعرفني و الحرب و الضرب و القرطاس و القلم

'Verily the horse, the night, the desert, the battle, the sword, the paper, and the pen all know me?' Hearing this Mutanabbi turned back and rushed on his enemy and fell.

There is difference of opinion among the learned and scholars regarding the comparative merits of the poetical genius of Mutanabbi and Abu Tammám. According to many he excels Abu Tammám in the sublimity of thought and beauty of style.

Mutanabbi's productions are chiefly *qaṣidahs*, many of which are extempore, being composed impromptu in the presence of kings and Amirs at their bidding. The *qaṣidahs* composed by him in the description of expeditions of Saifuddaulah are very graphic.

The fine prose writing in Arabic is chiefly composed of rhymed sentences. The copiousness of the language and there

being the same derivative forms of different words of different roots, which are necessarily assonant to each other, facilitate the use of rhyme. Hence it may almost be said that in the later period there can scarcely be found any narration or oratory of the highest order which is not written in rhymed prose. This sort of prose writing, I may say, is just reverse to the blank verse of the European languages, as the latter has metre but no rhyme, and the former has rhyme without metre. Hence Mr. Thomas Chenery, the translator of the *Assemblies* of *Al-Hariri*, calls such sort of prose writing in Arabic a kind of poetry.

The *Maqámát* are generally written in the best style of rhymed prose. The character of a Maqámát is that a witty unscrupulous improviser or orator, wandering from place to place, and living on the presents which the display of his orations produces from the generous and tasteful, and a kind of *rávi* or narrator who should be continually meeting with the other, should relate his adventures and repeat his excellent compositions, are imagined. It is called *Maqámát* or "Assembly," because the improviser is always introduced as making his appearance in some company of strangers, among whom the *narrator* happens to be, and astonishing them by his rhetorical orations and poetry. This is an advance towards the dramatic style in which the Arabic language is wanting. It will be readily understood that the rhetorician and the narrator are

only put forward to give liveliness to the compositions, and the object of the author is to display his eloquence, his poetical power and his learning.

The first writer of the *Maqámát* is Badíuzzaman Al-Hamdani, a native of Hamdan in Persia. In his Máqamát he has made Abul Fath Al-Iskandari as the hero or improvisating orator and 'Isa bin Hishám as the narrator. These Maqámát, though in themselves full of eloquence, are inferior to those of his imitator Al-Hariri, in point of rhetorical beauties.

Abu Muhammad Al-Qasim bin 'Ali bin 'Uthmán, surnamed Al-Ḥariri, a native of Basra, has written his Maqámát on the model of those of Al-Hamdani; but they are longer than Hamdani's Maqámát and full of eloquence, puns, plays upon words, figures, metaphors, and many other rhetorical beauties. There is no work in the Arabic language (excepting the holy Qurán, of course, which is held to be a miracle, and far superior to any human composition) which may approach this eminent work. The hero of his Máqámat, or as it has been styled the Wandering Improviser, is Abu Zaid of Sarúj, and the *rávi* or narrator is Ḥáris bin Ḥammám. Ḥariri was one of the nobles of Basra and was a great learned man; but he was not versed in improvisation as his predecessor Al-Hamdani. He was born at Basra in the year 446 A. H. (A. D. 1054 or 1055), and he died in 516 A. H. (A. D. 1121-22) in his native city. His life was therefore contemporary with the first crusade. The reason

of his being called Al-Harîri is, according to some, his having trade of *ḥarîr* or silk, and according to some others, his having been born at a village called Al-Harîr. But it is more probable that it might have been on account of his father being engaged in that trade, for our author does not appear to have at any time had other than literary pursuits.

Next to the *Maqámát* come *Munázarát* or Controversies. This is a sort of writing in the form of a dialogue in which two persons are imagined disputing with each other on the merits and demerits of two different things, each trying to give preference to his own chosen object. This sort of writing is also written in rhymed prose, and speeches, argumentative and full of eloquence and rhetorical beauties, are said to have been delivered by both disputing parties. There are many *munázarát*, such as controversy between the Sword and the Pen, in which the comparative excellences of civil and military life are described; the controversy between the Eye and the Ear, and so forth. In India several *munázaráhs* are extant, two of which are inserted by the celebrated Shaikh Ahmad Shirwani in his renowned compilation entitled **Nafhatul Yaman.** They are *munazarát* or controversy between the Narcissus and the Rose, and between the Physician and the Astrologer, of which the latter is more argumentative and elegant. Another is **Ikhwanussafa**, a controversy between Reason and Instinct. In *Munázarát* as in *Maqámát* there are some poetical pieces interspersed hither and thither.

Besides the *Maqámát* and *Munázarát*, the **Khutab** or sermons also form a part of Arabic literature. These are generally collections of eloquent addresses containing admonitions and warnings tending to moral instruction. They are also generally written in rhymed prose in which a great deal of the power of eloquence and oration is shown. Among such writings is **Atwáqudhdhahab** by Az-Zamakhshari, a celebrated commentator of the Qurán and a great Arabic grammarian. This book, though short, excels many eminent authors in point of eloquence of diction.

The writers of historical and biographical works also sometimes indulge in showing their rhetorical powers and eloquence. The History of Tímúr (Tamerlane), by Ibn 'Arabsháh, the **Táríkh-i-Yamíní** (history of Sultan Mahmud) by Utbí, a writer contemporaneous with the Sultan, **Nafhuttib** (history of Spain during the Muhammadan rule) by Almaqri, may serve as specimens. Regarding the history of Tímúr, Mr. Chenery says: "This composition which approaches nearer to the epic poem than any in the language, is one of the latest productions of the great ages of Arabian literature. Sir W. Jones bears witness to the genius of the author.................. In this work rhyme and assonance abound with luxuriance, that almost oppresses the reader, and the employment of such a style by an author of originality and genius, who had before him the greatest productions of his predecessors, shows how deeply rooted

in the nature of the people was the sentiment for unmetrical cadence."

Among the **Qasas** or the works of fiction are the famous **Alf Lailah** or the Arabian Nights' Entertainments and the story of Shaddad bin 'Antara. The latter is in a classical style, full of elegance and beauty. It contains fine poetical pieces quoted at proper places. The former is composed in a very homely style, and the language is colloquial and flowing. It has also fine happy poetical pieces of different authors quoted in proper places, which add much to the beauty and give pleasure to the reader. Some hold that the Arabian Nights has been composed under the auspices of the Caliphs of Baghdad, of the social refinement and the splendour of whose courts it gives such lively pictures as are exhibited in many of its tales. But according to some it is a subsequent production, because it contains many stories of a later period.

GRAMMAR

OF

ARABIC LANGUAGE

PART I

Orthography

There are twenty-eight letters in the Arabic alphabet all of which are considered consonants. They are arranged in the following order:

	Detached	*Combined forms:*		
Names.	*form.*	*Initial.*	*Medial.*	*Final.*
Alif	ا	اب	سال	ما
Bá	ب	بسر	عبد	لب
Tá	ت	تب	كتب	بت
Thâ	ث	ثور	كثر	ليث
Jím	ج	جود	عجز	بلج
Ḥá	ح	حور	سحر	سلح
Khá	خ	خد	صخر	سلخ
Dál	د	در	كدر	ولد
Dhál	ذ	ذر	نذر	فلذ
Rá	ر	رجب	كرب	حبر
Zá	ز	زلق	غزل	فلز
Sín	س	سلف	كسل	حس

Names.	Detached form.	Combined forms: Initial.	Medial.	Final.
Shín	ش	شرف	كشف	نقش
Ṣád	ص	صدف	فصل	قنص
Ḍád	ض	ضرر	غضب	حنض
Ṭá	ط	طلق	عطل	خلط
Ẓá	ظ	ظلم	كظم	حفظ
'Ain	ع	عرب	كعب	بلع
Ghain	غ	غرب	شغف	بلغ
Fá	ف	فكر	كفر	كلف
Qáf	ق	قتل	نقل	خلق
Káf	ک	كتل	شكل	دلك
Lám	ل	ليل	علم	خيل
Mím	م	موج	حمر	نظم
Nún	ن	نور	كنز	حسن
Wáw	و	ورد	حول	دلو
Há	ه	هضم	كهل	سفه
Yá	ي	يد	كيد	نفي

These letters are sometimes used for numerical purposes, there being a fixed value for each. They are then arranged in the following order:

ا	ب	ج	د	ه	و	ز	ح	ط	ي	ک	ل	م	ن	س	ع
١	٢	٣	٤	٥	٦	٧	٨	٩	١٠	٢٠	٣٠	٤٠	٥٠	٦٠	٧٠

ف	ص	ق	ر	ش	ت	ث	خ	ذ	ض	ظ	غ
٨٠	٩٠	١٠٠	٢٠٠	٣٠٠	٤٠٠	٥٠٠	٦٠٠	٧٠٠	٨٠٠	٩٠٠	١٠٠٠

These are often collected in the following eight mnemo-technical words :—

ابجد هوز حطي كلمن سعفص قرشت ثخذ ضظغ

This order differs from that given in the alphabet, and nearly corresponds with that of the Hebrew, Greek and Syriac alphabets.

Among these twenty-eight letters, three, *viz.*, ي - ا - و are called (حروف العلة) *infirm letters* ; and the rest (صحيح) *strong* or *perfect.*

There are certain marks or vowel-points without the aid of which no letters can form words or syllables. They are called (حركات), or *Motions* ; they are respectively termed (ضمه) *Ḍammah* (ـُ), (فتحه) *Fathah* (ـَ), and (كسره) *Kasrah* (ـِ). Any letter bearing one of these vowel-points is called (متحرك) *movable.* A letter which has no vowel-point is called (ساكن), *quiescent* or *inert.* The sign of quiescence (ـْ) is called *jazm.*

When two letters coalesce together, this is called (ادغام) *Duplication.* The sign of a *duplication* (ـّ) is termed تشديد *Tashdíd*, as مدّ for مَدَدَ.

The letter (و) *Wáw* is held to be homogeneous to *Ḍammah* (ا) *Alif* to *Fathah* and *Ya,* (ي) to *Kasrah.*

When a quiescent *infirm letter* is preceded by a homogeneous vowel-point, it is called مَدّه "prolonged," because they then prolong the sound of the preceding vowel, as in جود, مال and

not take the form of any infirm letter, being written only in its ordinary form, as خبء [1]

The *hamzah* of the word ابن (son) is omitted in writing, when the name of the father follows in apposition, as زيد بن عمرو (Zeid the son of 'Amr), otherwise it must be retained in writing as زيد ابن اخينا (Zeid the son of our brother).

When an *Alif* is got by a change from the letter ي or when it is the fourth or above the fourth letter of a word and not preceded by a ي, it is written in this form (ى), as رمى and مصطفى otherwise it is written in the ordinary form of *Alif* (ا), as دعا, originally دعو and دنيا originally دنوى

The letters are divided into the following *five* classes according to the organs of speech by which they are pronounced:

(1) Six *gutturals, viz.,* ه غ ع خ ح and أ.

(2) Four *labials, viz.,* و م ف and ب.

(3) Four *palatals, viz.,* ى ك ق and ج.

(4) Eight *dentals, viz.,* ن ل ظ ط ذ د ث and ت

(5) Six *linguals, viz.,* ر ز س ش ص and ض

The last two classes are called *Solar* letters and the rest *Lunar*. When the definite article ال (the) is prefixed to a word commencing with a *Solar* letter, the final ل of the article loses its sound and takes that of the letter it precedes; thus الرّحمن (Ar-rahmán), الشمس (Ash-shams), السفينة (As-safínah).

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[1] It is to be borne in mind that in all these cases the crooked mark (ء) is put above the letter.

The vowel-points of the last letter of a word, are often read with a *Nūnation*, called *Tanween*, to indicate which double vowel-points are put over the letter, as زيدٍ - زيداً - زيدٌ

The vowel *Fathah* with *Tanween*, requires the letter *Alif* which does not, however, prolong the sound of the final syllable. The *Alif* is not required when the noun ends with the letter ة or with a *hamzah* as حكمةً إمرءً

The letter *waw* is written at the end of the proper noun عمروٌ, without in any way affecting the sound of *tanween*, to distinguish it form the name عُمَرُ *Umaru*; but it is not required when the *tanween* is accompanied by a *fathah* as عمرًا

The letters which have dots are termed مُعْجَمَة and those without dots are called مُهْمَلَة. The term حروف المعجم is sometimes applicable to the whole alphabet.

PART II

Etymology

Parts of Speech

In Arabic, there are three parts of speech, *viz.*, (اسم) the Noun, (فعل) the Verb, and (حرف) the Particle.

A noun [1] (اسم) is defined as a self-significant word having no reference to past, present or future tenses, as فَرَسٌ "a horse," قَتْلٌ "to kill," حَسَنٌ "good."

A verb (فعل) is defined as a self-significant word having reference to past, present or future tenses, as قَتَلَ "he killed," يَقْتُلُ "he kills or shall kill."

A particle (حرف) is a consignificant word which depends on another word for its signification, *i.e.*, it does not convey any complete meaning until another word be added to it.

As من "from," الى "to," على "upon."

These have no complete meaning until they are joined with a noun, as :—

مِنَ الدَّارِ "From the house."
عَلَى السَّطْحِ "Upon the roof."
الى السوق "To the market."

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[1] In Arabic the term اسم *noun* includes the pronouns as well as verbs in the infinitive mood, adjectives, participles, and some of the adverbs.

Here the nouns الدار "the house," السطح "the roof," etc., have been added to the particles من — على, etc., to give them some complete meaning.

Among these parts of speech, the verb being most important, we will begin with it.

VERBS

Arab grammarians divide the verb into ماضي (Preterite), مضارع (Aorist), and امر (Imperative).

The Preterite (ماضي) is a verb which signifies the occurrence of an event in the past time, as ضَرَبَ "He struck." It is used for the Present Perfect tense also.

The Aorist (مضارع) is a verb which signifies the occurrence of an event whether in the present or future time ; as يَضْرِبُ " He strikes or shall strike."

The Imperative (امر) is a verb by which a second person is commanded to perform an action, as إِضْرِبْ " Strike."

Each of the verbs, preterite and aorist, is either لازم (neuter) or متعدي (transitive), as نَامَ زَيْدٌ Zeid slept, ضَرَبَ زَيْدٌ عَمْرًا "Zeid struck 'Amr."[1]

Again the transitive verbs are either معروف (of the active voice), or مجهول (of the passive voice).

The Active (معروف) is that which is attributed to the agent (فاعل) or person doing the action, as ضَرَبَ زَيْدٌ "Zeid struck."

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1 معروف or معلوم=Active Voice ; مجهول or غير معلوم =Passive Voice

The passive (مجهول) is that which is attributed to the object (مفعول) person or thing, suffering the action : ضُرِبَ زَيدٌ "Zeid is struck."

PRETERITE

The Arabic verbs have a distinction of Gender. There are also in Arabic three Numbers, *viz.*, **singular, dual,** and **plural.** Hence, the inflection of Arabic verbs ought to have amounted to eighteen ; for, as the Arabians recognise the dual number and feminine gender, it follows that there should be six inflections for each of the three persons, *i.e.*, three for the singular, dual, and plural of the masculine gender, and the same number for the feminine gender of each of the three persons ; but the first person has only *two inflections*, the *singular first person* being common to both genders, and the same number being applicable to the dual and plural of either genders, and the same inflection of the second person in the dual number is also common to both genders ; whence it follows that five are lost, leaving thirteen.

The following is the paradigm of the inflection of Preterite فَعَلَ, beginning, as usual in Arabic Grammar, with the third person singular of the masculine gender, and ending with the first person plural, which is common to the dual and plural of both the genders, hence it is sometimes termed متكلم مع الغير or the speaker along with others.

PRETERITE ACTIVE

Paradigm (A)

Plural.	Dual.	Singular.	Gender.	Person.
فَعَلُوْا [1]	فَعَلَا	فَعَلَ	Masc.	3rd.
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	Fem.	,,
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	Masc.	2nd.
فَعَلْتُنَّ	,,	فَعَلْتِ	Fem.	,,
فَعَلْنَا	-	فَعَلْتُ	Common.	1st.

THE PRETERITE OF THE PASSIVE VOICE

ماضي مجهول

A ماضي مجهول or preterite of the passive voice, is formed from the active voice by putting a *ḍammah* to the first and a *kasrah* to the medial letter in triliteral verbs ; and in verbs composed of four, five or six letters, the final letter but one gets a *kasrah* and all other movable letters preceding it are *ḍammated*, as

from فَعَلَ we get فُعِلَ

فَعْلَلَ ,, فُعْلِلَ

اِفْتَعَلَ ,, اُفْتُعِلَ

اِسْتَفْعَلَ ,, اُسْتُفْعِلَ

[1] An *Alif* is written in the plural, which is, however, not pronounced.

Paradigm (B)

Plural.	Dual.	Singular.	Gender.	Person.
فَعَلُوا	فَعَلاَ	فَعَلَ	Masc.	3rd.
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	Fem.	,,
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	Masc.	2nd.
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	Fem.	,,
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	Common.	1st.

The affirmative form is known in Grammar by the term مُثْبَت *muthbat*, and is changed into the منفي *manfi*, or negative form by prefixing the negative particles ما or لا (not), as مَا ضَرَبَ, or لَا ضَرَبَ "He did not strike."

AORIST

The مضارع or *aorist*, has eleven variations of inflection, four of these being common to the remaining seven (of eighteen). It is formed from the preterite by prefixing to the different persons one or other of the letters ا - ت - ي - ن collected in the mnemo-technical word اَتَيْنَ and by changing the final *fatḥah* of the singular to *ḍammah*, except in the singular second person feminine, and in the dual and plural masculine of the 3rd and 2nd persons by adding a servile *nún* called *núnul-'iráb* (نون الاعراب). On suffixing

them minus the pronominal suffixes (تُ . تَ . تِ . تُمَا . تُمْ . تُنَّ) are rejected from the preterite and the first radical of the triliteral verb becomes quiescent. The aorist of the verb whose past tense is composed of four letters, has the sign of the aorist moved with *dammah*, as from دَحْرَجَ, aorist يُدَحْرِجُ, from شَرَّفَ, aorist يُشَرِّفُ.

On prefixing the sign of aorist, the servile *hamzah* from the beginning of the preterite (if there be any) is omitted, as from أَكْرَمَ aorist يُكْرِمُ · اِجْتَنَبَ aorist يَجْتَنِبُ.

The penultimate letter of the aorist of a preterite composed of more than three letters, receives always a *kasrah*, except when the preterite begins with the servile ت in which case it gets *fathah*, as from اِسْتَخْرَجَ aorist يَسْتَخْرِجُ and from تَقَبَّلَ aorist يَتَقَبَّلُ.

Aorist Active

Paradigm (C)

Plural.	Dual.	Singular	Gender.	Person.
يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	Masc.	3rd.
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	Fem.	,,
تَفْعَلُونَ	,,	,,	Masc.	2nd.
تَفْعَلْنَ	,,	تَفْعَلِينَ	Fem.	,,
نَفْعَلُ	—	أَفْعَلُ	Common.	1st.

The particles س and سوف preceding the aorist only restrict it to future, as سَيَضْرِبُ "He will soon strike," سَوْفَ يَضْرِبُ "He will strike," (at some remote future time). The negative particles لا and ما are also prefixed to the aorist, as لَا يَضْرِبُ "He does not or will not strike."

When the particle لَمْ is prefixed to the aorist, the last letter receives a *jazm* and all the servile *núns* of the dual of the 3rd and 2nd persons, masculine and feminine, and of the masculine plural of the 3rd and 2nd persons and of the singular of the 2nd person feminine are dropped. The particle لَمْ gives the aorist the meaning of a negative preterite, as لَمْ يَفْعَلْ "He did not do." The aorist is then termed نفي جحد بلم

Paradigm (D)

Plural.	Dual.	Singular.	Gender.	Person.
لَمْ يَفْعَلُوا	لَمْ يَفْعَلَا	لَمْ يَفْعَلْ	Masc.	3rd.
لَمْ يَفْعَلْنَ [1]	لَمْ تَفْعَلَا	لَمْ تَفْعَلْ	Fem.	,,
لَمْ تَفْعَلُوا	لَمْ تَفْعَلَا	لَمْ تَفْعَلْ	Masc.	2nd.
لَمْ تَفْعَلْنَ [1]	لَمْ تَفْعَلَا	لَمْ تَفْعَلِي	Fem.	,,
لَمْ نَفْعَلْ	لَمْ نَفْعَلْ	لَمْ أَفْعَلْ	Common.	1st.

[1] The *núns* in يَفْعَلْنَ and تَفْعَلْنَ not being *núnul-'iráb* but pronominal suffixes are not dropped.

When the لاءالنہي (لا of prohibition) is prefixed to the aorist, the last letter receives a *jazm*, and *núns* called نون الاعراب are dropped. The aorist thus gets a prohibitive meaning, as لَايَفْعَلْ "Let him not do;" لَاتَفْعَلْ "Do not thou."

Paradigm (E)

Plural.	Dual.	Singular.	Gender.	Person.
لا يَفْعَلُوا	لا يَفْعَلَا	لا يَفْعَلْ	Masc.	3rd.
لا يَفْعَلْنَ	لا تَفْعَلَا	لا تَفْعَلْ	Fem.	,,
لا تَفْعَلُوا	لا تَفْعَلَا	لا تَفْعَلْ	Masc.	2nd.
لا تَفْعَلْنَ	لا تَفْعَلَا	لا تَفْعَلِي	Fem.	,,
لا نَفْعَلْ	لا نَفْعَلْ	لا أَفْعَلْ	Common.	1st.

لِ (called لام الامر) may be prefixed to the persons of the aorist, except the 2nd persons of the active voice, when the last letter, as above, receives a *jazm*, and the نون الاعراب are dropped. The aorist thus gets an imperative sense, as لِيَفْعَلْ. "Let him do."

This لِ, however, often becomes quiescent when ف or و is prefixed to it, as وَلْيَفْعَلْ and فَلْيَفْعَلْ.

Paradigm (F)

Plural.	Dual	Singular.	Gender.	Person.
لِيَفْعَلُوا	لِيَفْعَلَا	لِيَفْعَلْ	Masc.	3rd.
لِيَفْعَلْنَ	لِتَفْعَلَا	لِتَفْعَلْ	Fem.	,,
لِنَفْعَلْ	لِنَفْعَلْ	لِأَفْعَلْ	Common.	1st.

The negative particle لَنْ being prefixed to the aorist, the *ḍammah* of the last letter is changed to *fatḥah*, and the final *núns* (نون الاعراب) are dropped in the manner above stated. It restricts the aorist to the future adding to it an emphatic signification, as لَن يَفْعَلَ , He certainly will not do.

Paradigm (G)

Plural.	Dual.	Singular.	Gender.	Person.
لَنْ يَفْعَلُوا	لَنْ يَفْعَلَا	لَنْ يَفْعَلَ	Masc.	3rd.
لَنْ يَفْعَلْنَ	لَنْ تَفْعَلَا	لَنْ تَفْعَلَ	Fem.	,,
لَنْ تَفْعَلُوا	لَنْ تَفْعَلَا	لَنْ تَفْعَلَ	Masc.	2nd.
لَنْ تَفْعَلْنَ	لَنْ تَفْعَلَا	لَنْ تَفْعَلِي	Fem.	,,
لَنْ نَفْعَلَ	لَنْ نَفْعَلَ	لَنْ أَفْعَلَ	Common.	1st.

When the نون ثقيله (*heavy*, *i. e.*, doubled *nún*) or the نون خفيفه (*light*, *i. e.*, single quiescent *nún*) with the ل called لام التاكيد (emphatical *lám*) in the beginning, are affixed to the aorist, it gets an emphatic sense.

Imperative

The Imperative is formed from the 2nd person of the aorist of the active voice, by omitting the sign of the aroist, and putting a *jazm* over the final letter, and prefixing a prosthitic *hamzah* called *hamzat-ul-wasl*, in case the first letter be quiescent. This *hamzah* has always *kasrah*, except when the second radical is moved with *ḍammah*, in which case, it is moved with *ḍammah* ; as from تَضْرِبُ we get اِضْرِبْ and from تَنْصُرُ we get اُنْصُرْ The *hamzat-ul-wasl* is, however, dropped in reading, when و - ف or any other particle or combining word precede the imperative, as فَانْصُرْ - وَاضْرِبْ - ثُمَّ افْتَحْ

When, however, the first letter after the omission of the sign of the aorist, is not quiescent, the imperative will be formed by only putting a *jazm* over the final letter, as from تُدَحْرِجُ we get دَحْرِجْ.

Plural.	Dual.	Singular.	Gender.
اِفْعَلُوا	اِفْعَلَا	اِفْعَلْ	Masc.
اِفْعَلْنَ	اِفْعَلَا	اِفْعَلِي	Fem.

Like the aorist, the imperative sometimes takes the paragogical *nún*, as اِفْعَلَنَّ.

Participles

(1) *Active Participle or Noun of Agency*

The Participle Active of the Triliteral Verb, is of the form of فَاعِلٌ , as in the paradigm.

Plural.	Dual.	Singular.	Gender.
فَاعِلُوْنَ	فَاعِلَانِ	فَاعِلٌ	Masc.
فَاعِلَاتٌ	فَاعِلَتَانِ	فَاعِلَةٌ	Fem.

In the other conjugations this participle is formed by changing the sign of the aorist of the *active* voice into, مُ (ميم مضموم) *mim* moved with *ḍammah,* and ending the word with a *tanween,* as from يَجْتَنِبُ we get مُجْتَنِبٌ.

(2) *Passive Participle or Noun of Object*

The Participle Passive of the Triliteral Verb, is of the form of مَفْعُوْلٌ as in the paradigm.

Plural.	Dual.	Singular.	Gender.
مَفْعُوْلُوْنَ	مَفْعُوْلَانِ	مَفْعُوْلٌ	Masc.
مَفْعُوْلَاتٌ	مَفْعُوْلَتَانِ	مَفْعُوْلَةٌ	Fem.

In the other conjugations it is formed by changing the sign of the aorist of the *passive* voice to مُ (ميم مضموم) *mim* moved with *dammah*, giving *tanween* to the end, as from يُجْتَنَبُ we get مُجْتَنَبٌ.

Obs. The Arabic verbs have, as already stated, only two tenses, *viz.*, the Preterite or past tense and the Aorist which is common to the present and future. The other tenses are formed by means of auxiliary verbs, as كَانَ ضَرَبَ "He had struck;" كَانَ يَضْرِبُ "He was striking;" etc. [*For the Moods and Tenses*, vide *Syntax.*]

Classification of Verbs according to the Number of Radical Letters

The root of the Arabic verb is ascertained by referring to the 3rd person singular masculine of the preterite (ماضي).

The Arabic roots are either triliteral or quadriliteral. The former are of more frequent occurrence than the latter. Again each of the triliteral and quadriliteral verbs is either primitive or derivative. Hence it follows that the Arabic verbs must be of four classes, *viz* :—

(I) Primitive Triliteral.
(II) ,, Quadriliteral.
(III) Derivative Triliteral.
(IV) ,, Quadriliteral.

I. The Primitive Triliteral (ثُلَاثِيٌّ مُجَرَّدٌ) is a verb whose 3rd person masculine singular of the preterite, consists of three radical letters, as نَصَرَ on the measure فَعَلَ[1]

II. The Primitive Quadriliteral (رُبَاعِي مُجَرَّدٌ) is that which consists of only four radical letters, as دَحْرَجَ on the measure of فَعْلَلَ.

III. The Derivative Triliteral (ثُلَاثِي مزيد فيه) is that which besides the three radical letters, has one or more servile letters, (حروف زايدة) as اِجْتَنَبَ on the measure of اِفْتَعَلَ, where ج ن and ب are radical and the rest servile.

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[1] To distinguish the serviles from the radicals, Grammarians use the verb فَعَلَ (he made) as paradigm of the triliteral verb. Hence, those letters which are in the positions of ف , ع, and ل, are taken as radical, while the remaining are considered servile; for instance, in اِجْتَنَبَ which is on the measure of اِفْتَعَلَ, the letters ج ن, and ب, occur in the place of ف, ع, and ل, and are therefore radicals, the remaining letters, ا and ت being servile.

In triliterals the first radical is called the فاء كلمة or the *Fâ* of the root, the second the عين كلمة or the *'Ain* of the root, and the third the لام كلمة, or the *Lâm* of the root. In quadriliterals, the model being فَعْلَلَ, the first radical is called فاءكلمة, the second عين كلمة, the third لام اول or *Lâm* the first and the fourth لام ثاني, or *Lâm* the second. The servile letters are taken out of the letters composed in the word سَأَلْتُمُونِيهَا.

IV. The Derivative Quadriliteral (رباعي مزيدفيه) is a verb, which besides the four radical letters, contains one or more servile letters as تَسَرْبَلَ on the measure of تَفَعْلَلَ. In this the letter ت is servile, and the rest radical.

PRIMITIVE TRILITERAL

The preterite of the primitive triliteral has three *forms*, *viz.* :—

(1) فَعَلَ, (2) فَعِلَ, (3) فَعُلَ

Again, the aorist of the first form (of preterite) is of three forms, *viz.* :—(1) يَفْعِلُ (2) يَفْعُلُ (3) يَفْعَلُ

That of the second form, of two forms, *viz.* :—(1) يَفْعَلُ (2) يَفْعِلُ

And that of the third form, of only one form, *viz.* :—يَفْعُلُ

Hence the primitive triliteral verbs have six *forms*, distinguished by the vowels of their medial radicals, the (عين كلمه) *viz.* :—

(1)	يَفْعِلُ	فَعَلَ,	as	يَضْرِبُ	ضَرَبَ
(2)	يَفْعُلُ	فَعَلَ,	as	يَنْصُرُ	نَصَرَ
(3)	يَفْعَلُ	فَعَلَ,	as	يَفْتَحُ	فَتَحَ
(4)	يَفْعَلُ	فَعِلَ,	as	يَسْمَعُ	سَمِعَ
(5)	يَفْعِلُ	فَعِلَ,	as	يَحْسِبُ	حَسِبَ
(6)	يَفْعُلُ	فَعُلَ,	as	يَكْرُمُ	كَرُمَ

(1) فَعَلَ يَفْعِلُ

Activo.			Passivo.				
Preterite.	Aorist.	Participle.	Preterito.	Aorist.	Participle.	Imperative.	Infinitive.
ضَرَبَ	يَضْرِبُ	ضَارِبٌ	ضُرِبَ	يُضْرَبُ	مَضْرُوبٌ	إِضْرِبْ	ضَرْبٌ to beat

(2) فَعَلَ يَفْعُلُ

Activo.			Passivo.				
Preterito.	Aorist.	Participle.	Preterito.	Aorist.	Participle.	Imperative.	Infinitive.
نَصَرَ	يَنْصُرُ	نَاصِرٌ	نُصِرَ	يُنْصَرُ	مَنْصُورٌ	أُنْصُرْ	نَصْرٌ to help

(3) فَعَلَ يَفْعَلُ [1]

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
فَتَحَ	يَفْتَحُ	فَاتِحٌ	فُتِحَ	يُفْتَحُ	مَفْتُوحٌ	اِفْتَحْ	فَتْحٌ to open

[1] Verbs of this form have generally a *guttural* for their 2nd or 3rd radical.

(4) فَعِلَ يَفْعَلُ

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
سَمِعَ	يَسْمَعُ	سَامِعٌ	سُمِعَ	يُسْمَعُ	مَسْمُوعٌ	اِسْمَعْ	سَمْعٌ to hear

(5) فَعِلَ - يَفْعِلُ

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
حَسِبَ	يَحْسِبُ	حَاسِبٌ	حُسِبَ	يُحْسَبُ	مَحْسُوبٌ	إِحْسِبْ	حِسْبَانٌ to compute

(6) فَعُلَ - يَفْعُلُ [1]

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
كَرُمَ	يَكْرُمُ	كَرِيمٌ	This form has no passive voice.			أُكْرُمْ	كَرَمٌ to be generous

[1] Verbs of this form are always intransitive and indicate a permanent or a naturally inherent quality; as جَسُمَ He is fat; حَسُنَ He is beautiful. Hence this form has no passive voice nor the participle of the active voice, the place of the latter being supplied by the simple attributive adjective of the form of فَعِيلٌ

Primitive Quadriliteral

It has only one form, *viz.*, (فَعْلَلَةٌ) فَعْلَلَ - يُفَعْلِلُ

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
دَحْرَجَ	يُدَحْرِجُ	مُدَحْرِجٌ	دُحْرِجَ	يُدَحْرَجُ	مُدَحْرَجٌ	دَحْرِجْ	دَحْرَجَةٌ to revolve

Derivative Triliteral

There are twelve forms of it, *viz.*, (1) (تَفْعِيلٌ) فَعَّلَ - يُفَعِّلُ

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
صَرَّفَ	يُصَرِّفُ	مُصَرِّفٌ	صُرِّفَ	يُصَرَّفُ	مُصَرَّفٌ	صَرِّفْ	تَصْرِيفٌ to change

(2) يُفَاعِلُ - فَاعَلَ (مُفَاعَلَةٌ)

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
قَاتَلَ	يُقَاتِلُ	مُقَاتِلٌ	قُوتِلَ	يُقَاتَلُ	مُقَاتَلٌ	قَاتِلْ	مُقَاتَلَةٌ to fight with each other

(3) يُفْعِلُ - أَفْعَلَ (إِفْعَالٌ)

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
أَكْرَمَ	يُكْرِمُ	مُكْرِمٌ	أُكْرِمَ	يُكْرَمُ	مُكْرَمٌ	أَكْرِمْ	إِكْرَامٌ to honor

(4) يَتَفَعَّلُ - تَفَعَّلَ (تَفَعُّلٌ)

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
تَقَبَّلَ	يَتَقَبَّلُ	مُتَقَبِّلٌ	تُقُبِّلَ	يُتَقَبَّلُ	مُتَقَبَّلٌ	تَقَبَّلْ	تَقَبُّلٌ to accept

(5) يَتَفَاعَلُ - تَفَاعَلَ (تَفَاعُلٌ)

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
تَقَابَلَ	يَتَقَابَلُ	مُتَقَابِلٌ	تُقُوبِلَ	يُتَقَابَلُ	مُتَقَابَلٌ	تَقَابَلْ	تَقَابُلٌ to oppose each other

(6) (اِنْفِعَالٌ) اِنْفَعَلَ - يَنْفَعِلُ

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
اِنْفَطَرَ	يَنْفَطِرُ	مُنْفَطِرٌ	اُنْفُطِرَ	يُنْفَطَرُ	مُنْفَطَرٌ	اِنْفَطِرْ	اِنْفِطَارٌ to be cloven

(7) (اِفْتِعَال) اِفْتَعَلَ - يَفْتَعِلُ

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
اِجْتَنَبَ	يَجْتَنِبُ	مُجْتَنِبٌ	اُجْتُنِبَ	يُجْتَنَبُ	مُجْتَنَبٌ	اِجْتَنِبْ	اِجْتِنَابٌ to avoid

(8) يَسْتَفْعِلُ - اِسْتَفْعَلَ (اِسْتِفْعَالٌ)

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
اِسْتَنْصَرَ	يَسْتَنْصِرُ	مُسْتَنْصِرٌ	اُسْتُنْصِرَ	يُسْتَنْصَرُ	مُسْتَنْصَرٌ	اِسْتَنْصِرْ	اِسْتِنْصَارٌ to ask for help

(9) يَفْعَلُّ - اِفْعَلَّ (اِفْعِلَالٌ)

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
اِحْمَرَّ	يَحْمَرُّ	مُحْمَرٌّ	اُحْمِرَّ	يُحْمَرُّ	مُحْمَرٌّ	اِحْمَرِّ - اِحْمَرِرْ	اِحْمِرَارٌ to be red

(10) (إفعيلال) إفعالّ - يفعالّ

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
إدهامّ	يدهامّ	مدهامّ	أدهوم	يدهامّ	مدهامّ	إدهامّ - إدهامِمْ	إدهيمام to be very black

(11) (إفعوّال) إفعوّل - يفعوّل

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
إعلوّط	يعلوّط	معلوّط	أعلوِّط	يعلوّط	معلوّط	إعلوّط	إعلوّاط to mount a camel by the neck

(12) (إفعيعال) إفعوعل يفعوعل.

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
إخشوشن	يخشوشن	مخشوشن	أخشوشن	يخشوشن	مخشوشن	أخشوشن	إخشيشان to be very harsh

Seven of these forms (from the sixth to twelfth) begin with the *hamzah* called همزة الوصل, prosthetic *hamzah*, which remains mute at its junction with the preceding word; as فاستنصر is pronounced فستنصر. But the *hamzah* at the beginning of أفعل (the third form) not being a prosthetic *hamzah*, is called همزة القطع and consequently is pronounced at its junction with the preceding word, as فأكرم.

Derivative Quadriliteral

There are only three forms, *viz.* :—

(1) تَفَعْلَلَ, (2) اِفْعَنْلَلَ and (3) اِفْعَلَلَّ

(1) (تَفَعْلُلٌ) . تَفَعْلَلَ - يَتَفَعْلَلُ

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
تَدَحْرَجَ	يَتَدَحْرَجُ	مُتَدَحْرِجٌ	تُدُحْرِجَ	يُتَدَحْرَجُ	مُتَدَحْرَجٌ	تَدَحْرَجْ	تَدَحْرُجٌ to revolve

(2) (إِفْعِنْلَال) إِفْعَنْلَلَ يَفْعَنْلِلُ

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle.	Imperative.	Infinitive.
إِحْرَنْجَمَ	يَحْرَنْجِمُ	مُحْرَنْجِمٌ	أُحْرُنْجِمَ	يُحْرَنْجَمُ	مُحْرَنْجَمٌ	إِحْرَنْجِمْ	إِحْرِنْجَامٌ to throng

(3) (إِفْعِلَّال) إِفْعَلَلَّ يَفْعَلِلُّ

Active.			Passive.				
Preterite.	Aorist.	Participle.	Preterite.	Aorist.	Participle:	Imperative.	Infinitive.
إِقْشَعَرَّ	يَقْشَعِرُّ	مُقْشَعِرٌّ	أُقْشُعِرَّ	يُقْشَعَرُّ	مُقْشَعَرٌّ	إِقْشَعِرَّ - إِقْشَعْرِرْ	إِقْشِعْرَارٌ horripilation

General Significations and Peculiarities of the Primitive Triliteral Forms

فَعَلَ يَفْعِلُ

The general tendency of this form is transitive as غَسَلَ, he washed (aorist يغسِلُ) ; جَذَبَ, he absorbed (aorist يجذِبُ).

فَعَلَ يَفعُلُ

The tendency of this form is intransitive, especially when its infinitive is of the measure فُعُول, as خَرَجَ, he came out ; infinitive خُرُوج, to come out ; yet transitive verbs of this form are not very rare either, as نَصَرَ, he helped ; infin[illegible] نَصْر, or نُصْرَةٌ.

فَعِلَ يَفْعَلُ

This form comprises such verbs as signi[illegible] ickness, cure, grief, cheer, colour, deformity, and a description of an accidental personal quality, as مَرِضَ, he became sick ; فَرِحَ, he was glad ; بَرِئَ, he was cured ; حَزِنَ, he became sorrowful ; كَدِرَ he was dark ; عَوِرَ, he became blind of one eye ; عَرِجَ, he became lame ; بَلِجَ, he had open eye-broms.

فَعَلَ يَفعَلُ

This form has a literal peculiarity, *viz.*, any verb formed on this measure must have a guttural letter for its second or third

radical, as رَهَنَ, he pledged, (aorist يَرْهَنُ) ; مَنَعَ, he prohibited, (aorist يَمْنَعُ).

But it must be borne in mind that it is not necessary for every verb, having a guttural letter for its second and last radical to be of this form, hence it may be of any other form also, as صَلَحَ, he became good, (aorist يَصْلُحُ) which is formed on فَعَلَ يَفْعُلُ.

The verbs رَكَنَ, he inclined, (aorist يَرْكَنُ) ابى (for ابي), he declined, (aorist يَابَى for يَابَي) are irregularly formed on the above model, although they have no guttural for their second or third letter.

فَعُلَ يَفْعُلُ

Verbs belonging to this form are such intransitive verbs as indicate a permanent or a naturally inherent quality, as كَرُمَ, he became noble ; جَسُمَ, he became fat ; حَسُنَ, he was beautiful ; قَبُحَ, he was ugly ; نَحُفَ, he was lean. Also sometimes like the fourth, it has verbs signifying colour or personal description, as سَمُرَ, he became straw-coloured ; عَجُفَ, he became lean.

فَعِلَ يَفْعِلُ

The verbs of this form are only few and limited in number, *viz.*,—

حَسِبَ, he reckoned ; نَعِمَ, he lived pleasantly ; بَئِسَ, he was bold ; يَئِسَ, he despaired ; وَمِقَ, he loved ; وَثِقَ, he was firm ;

وَفِقَ, it became agreeable ; وَرِثَ, he inherited ; وَغِرَ, he became angry ; وَلِهَ, he was fascinated ; وَلِعَ, he eagerly desired ; وَلِغَ, he lapped water with his tongue ; وَحِرَ, he conceived enmity ; وَهِنَ, he was weak ; وَبِقَ, he perished ; وَصِبَ, he was ill ; وَرِمَ, he wished prosperity to such a one.

General Significations and Peculiarities of the Derivative Triliteral Forms

تَفْعِيل

1. The general tendency of this form is causative ; thus عَلِمَ, he knew ; عَلَّمَ, he caused to know, or taught.

Again when a neuter or intransitive verb is brought to this form, it becomes active or transitive, as فَرِحَ, he became glad; becomes فَرَّحَ, he gladdened or made glad.

2. (تصيير) The agent making the object bear or possess a thing expressed by the primitive, as وَتَّرْتُ الْقَوْسَ, I strung the bow, or made it bear a وَتْر or string.

It sometimes implies the agent himself possessing a thing signified by the root ; as نَوَّرَ الشَّجَرُ, the tree blossomed or bore نور, the blossom. This peculiarity is termed by our Grammarians صَيْرورَةٌ.

3. (سلب) Removal of a thing (expressed by the primitive) from the object, as جَلَّدْتُ الشَّاةَ, I skinned the goat or removed جلد the skin from it.

4. (بلوغ) The agent reaching or approaching the place, or entering upon a period of time, or doing an act during a time expressed by the primitive, as عمّق , he reached the عمق , depth ; شرّق , he approached شرق , the east ; غلّس , he went at غلس , before break of dawn.

5. (الباس مأخذ) The agent dressing the object with the sense of the primitive, as قمّصت زيداً , I dressed Zaid with a قميص , shirt.

6. (تخليط) The agent mixing or staining the object with a thing signified by the primitive, as ذهّبت السيف , I gilted the sword with ذهب , gold.

7. (تحويل) The agent converting the object to the sense of the primitive, as نصّرت زيداً , I converted Zaid to نصرانية , Christianity.

8. (نسبت بمأخذ)[1] Ascribing the sense of the primitive to the object, as كفّرت زيداً , I ascribed كفر , infidelity, to Zaid, or called him an infidel.

9. (مبالغة) Intensive signification, as كسر, he broke, and كسّر, he broke to pieces ; فرق, he separated, and فرّق, he dispersed.

10. (قصر) Abbreviation, *i.e.*, sometimes a verb is formed out of a sentence, as هلّل, he uttered لاالٰه الاالله, there is no God but God.

11. (ابتدا) Originality, *i.e.*, a root originally comes in this form without coming in any of the primitive triliteral form, as كلّم, he talked, which has no primitive triliteral verb.

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[1] نسبت الى المأخذ

مُفَاعَلَةٌ

It is generally transitive, and denotes a reciprocal action, as ضارب زيدٌ عمراً, Zaid beat Amr, implying at the same time that Amr also beat Zaid in return. Here, though in construction the one stands in the nominative case and the other in the objective, but in reality both partake of the action as agent and object.

Sometimes it bears an intransitive or a transitive sense without reciprocity, as سَافَرَ زيدٌ, Zaid travelled ; بَاعَدْتُ زيدًا, I removed Zaid ; ضَاعَفْتُ الشيَ, I doubled the thing.

إِفْعَالٌ

Like the form *taf'il*, it generally gives a causal or active signification to the primitive, as from عَلِمَ, he knew, we get أَعْلَمَ, he informed ; ذَهَبَ, he went ; أَذْهَبَ, he made (another) go, or he brought. Sometimes, though very rarely, when a transitive verb is used in this form, it becomes intransitive, as حَمِدَ, he praised, becomes أَحْمَدَ, he became praiseworthy.

Beside the above, it has the following significations :—

1. (صيرورة) The agent's becoming bearer or possessor of the thing implied by the root, as أَلْبَنَ الإبلُ, the she-camel became milch, *i.e.*, became bearer of لبن, milk.

Sometimes it denotes the agent's becoming possessor or bearer of a thing which bears the sense of the primitive ; or bearing or possessing a thing in the season implied by the primitive, as

أجرب زيد, Zaid became possessor of a camel, which suffers from جرب, itch ; أخرفت الشاة, the sheep brought forth young ones at the season of خريف, autumn.

2. (تصيير) The agent's making the object possessor or bearer of a thing expressed by the primitive, as انصلت السهم, I made the arrow bearer of نصال, the point of an arrow, *i.e.*, I pointed it.

3. (تعريض) Bearing the object to a place connected with the sense of the primitive, as اباع الفرس (for ابيع) , he brought the horse to the place of بيع, sale.

4. (وجدان) The agent's finding a thing qualified with the sense of the root, as ابخلت زيدا, I found Zaid qualified with بخل , stinginess, *i.e.*, I found him a miser.

5. (سلب), as اقذيت عينه, I removed قذي , a mote, from his eyes.

6. (إعطاى ماخذ) The agent's giving another, a thing expressed by the primitive, as اشويت زيدا , I gave Zaid شوى, a piece of roast.

7. (بلوغ), as أعرق زيد, Zaid reached عراق, Irak ; اصبح, he entered upon the time of (صبح) morning.

8. (حينونة) The agent's approaching the time or season of undergoing the action implied by the primitive, as احصد الزرع , the harvest approached the season of حصاد, reaping.

9. (مبالغة) Intensity, as آثمر النخل, the date tree brought forth fruits in abundance.

10. (ابتدا), as اشفق, he was fearful.

Sometimes (though very rare) it has a passive or submissive sense, as أبشَرَ, he became pleased.

تَفَعُّل

This form generally has a passive, reflexive or submissive sense, as عَلِمَ, he knew ; تَعَلَّمَ, he was taught, or he learnt ; تَكَسَّرَ, it was broken.

Beside this it has the following significations :—

1. (تكلّف) Adopting the sense of the primitive by affectation, as تَعَرَّبَ, he affected to be an (عرب), Arab.

2. (تجنب) Avoiding the sense of the primitive, as تَأَثَّمَ, he avoided sin (اثم).

3. (لبس مأخذ) The agent's dressing himself with the sense of the primitive, as تَقَمَّصَ, he dressed himself with a (قميص) shirt.

4. (تَعَمُّل) To apply or use the thing expressed by primitive, as تَدَهَّنَ, he applied or used (دهن) oil ; تَتَرَّسَ, he used (ترس) the shield, or wielded it.

5. (اتخاذ) Adopting the sense of the primitive or making or using a thing like it, or putting a thing in it, as تَبَوَّبَ الخَشَبَ, he used wood to make it into a (باب) door or shutter ; تَوَسَّدَ الحَجَرَ, he used (حجر) a stone as (وسادة) a pillow ; تابط الثوب, he put (ثوب) the clothes under his (ابط) arm.

6. (تدريج) To do an action gradually, as تَجَرَّعَ, he drunk water by (جرعة) draughts or gradually.

7. (تحوّل) Conversion into the sense of the primitive or resemblance to it, as تنصّر, he was converted to (نصرانية) Christianity ; تبحّر, he resembled (بحر) the ocean.

8. (صيرورة) To become possessor of a thing implied by the primitive, as تموّل, he became possessor of (مال) property.

9. (ابتدا) [1] as تكلّم, he talked.

تفاعل

It generally denotes reciprocity, co-partnership or association, as تقاتل زيد و عمرو, Zaid and Amr made war with each other. It differs from the second form (مفاعلة) in this, that in تفاعل both the agent and object are nominatives while in مفاعلة one is nominative and the other objective, as قاتل زيد عمرا, Zaid fought with Amr ; تقاتل زيد و عمرو , Zaid and Amr both fought with each other.

It also denotes the agent's pretending to have the sense of the primitive, by affectation, as تمارض, he feigned sickness from

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[1] By this term is meant, that a root is used in any of the derivative forms without being used in the primitive one ; but the same root may be used in other derivative forms also, for instance تكلّم, كلّم and so تبارك بارك are of the same root, yet they have this peculiarity of ابتدا, because this root is not used in any primitive form. Nor does it matter if the same root is used in a different sense in the primitive form, as اشفق, he was fearful, which has the peculiarity of ابتدا because شفق, he was kind (the primitive orm) has a different sense.

مرض, sickness. It has also the peculiarity of ابتدا, as تبارك, may he be hallowed.

Obs. When the verbal root of تَفَاعَلَ and تَفَعَّلَ begins with ت, ث, ج, د, ذ, ز, س, ش. ص, ض, ط, ظ, the servile (ت) of the form is sometimes optionally changed into that letter, and then the two letters are doubled, in which case the first letter being quiescent, a prosthetic *hamzah* (همزة الوصل) is added, as اِطَّهَّرَ for تَطَهَّرَ; اِدَّثَّرَ for تَدَثَّرَ; اِزَّمَّلَ for تَزَمَّلَ; اِسَّاقَطَ for تَسَاقَطَ; اِثَّاقَلَ for تَثَاقَلَ.

اِنْفِعَالٌ

This has always a passive signification, and hence it is seldom used in the passive form, as كَسَرَ, he broke, and اِنكسر, it was broken.

1. ابتدا, as اِنْطَلَقَ, he walked.

اِفْتِعَالٌ.

Generally speaking, it denotes the passive or reflexive sense of the primitive triliteral root; thus فَرَقَ, he divided, and اِفْتَرَقَ, it went to pieces.

Beside this it has the following significations:—

1. (اتخاذ) اِحْتَجَرَ زَيْدٌ, Zaid has made a (حجرة) room.

2. (تصرف) To perform an action by exertion, as اِكْتَسَبَ الْعِلْمَ, he acquired knowledge by exertion.

3. (تخيّر) The agent's performing an action for himself, as اِكْتَالَ الشَّعِيرَ (for اِكْتَيَلَ), he measured barley for himself.

4. (ابتدا) as اِسْتَلَمَ, he kissed the black stone.

Sometimes it denotes reciprocity like تفاعل, as اِخْتَصَمَ زيدٌ و عمرٌو, Zaid and Amr contested with each other; اِقْتَتَلَ النَّاسُ, the people fought with each other.

Again, a verbal peculiarity of this form is this that the servile (ت) of افتعال is changed into (د) when the first letter of the root is د, ذ, and ز, in which case these letters sometimes coalesce together as اِدَّكَرَ, or ادكر, for اذدكر (for اذتكر), changing the (د) into (ذ) or (د) into (د); and اِزْدَجَرَ for اِزْتَجَرَ without coalescing together. When the first radical is one of the letters ص, ض, ط, ظ, the (ت) is changed into (ط); as اضطرب, for اِضْتَرَبَ, اِصْطَبَرَ for اصتبر. In this case also sometimes the two letters coalesce together, as اِطَّلَعَ for اِطْطَلَعَ (for اطتلع) اِظَّلَمَ for اظتلم.

اِسْتِفْعَالٌ

Its signification is generally asking, wishing, or demanding the state or action, expressed by the primitive; thus غَفَرَ, he pardoned; اِسْتَغْفَرَ, he begged pardon.

Beside this, it has the following significations:—

1. (لياقة) Liability of undergoing the sense of the root; as اِسْتَرْقَعَ الثَّوْبُ, the clothes became fit for being patched.

2. (حسبان) The agent's supposing the object to be qualified with the sense of the root; اِسْتَحْسَنَ زيداً, he supposed Zaid to be (حسن) good.

General Significations and Peculiarities of the Primitive and Derivative Quadriliteral Verbs

فَعْلَلَةٌ.

The general tendency of this form is intransitive, though some are also transitive, as دَحْرَجَ, he rolled ; اَفْخَرَ, he was proud.

All the verbs used in this form are exclusively of Perfect (صحيح) or Surd (مضاعف) kinds, no Imperfect (معتل) or Hamzated (مهموز) verbs are to be found in this form.

The verbs signifying sounds and movement are generally of this form, as زَلْزَلَةٌ, to shake as in earthquake ; قَلْقَلَةٌ, to sound or move ; بَقْبَقَةٌ, sounding (as water when poured into a jug) ; جَعْجَعَةٌ, sounding (as a mill when grinding).

Besides, it has the following significations :—

1. (عمل) Making or approaching a thing expressed by the primitive, as قَرْمَصَ, he made قرماص, a hole for catching pigeons, or he entered it.

2. (مماثلة) The agent's assimilating himself with the sense of the root, as عَقْرَبَ الشئَ, he clung to the thing like عقرب, a scorpion.

3. (قصر) Abbreviation, as بَسْمَلَ, he uttered the words بسم اللّٰه الرّحمٰن الرّحيم, in the name of God most compassionate and merciful ; حَمْدَلَ, he said اَلْحَمْدُللّٰهِ, praise be to God ; حَوْلَقَ, he uttered لَاحَوْلَ وَلَاقُوَّةَ اِلّا بِاللّٰهِ, there is no power and no strength save in God.

تَفَعْلُل.

This form generally agrees in signification with the fourth of the derivative triliteral verbs, as تَسَلْطَنَ, he made himself Sultan, or he acted as if he were Sultan.

إِفْعِنْلَال.

It corresponds with the sixth of the derivative triliteral verbs, bearing an intransitive signification, as إِثْعَنْجَرَ, it flowed.

إِفْعِلَّال.

This answers to the eighth of the derivative triliteral verbs; it is intransitive and expresses intensity, as إِزْلَعَبَّ السَّيْلُ, the torrent was very great.

IRREGULAR VERBS

Verbs and even Nouns are divided into four classes, termed (صحيح) *Perfect*, (مهموز) *Hamzated*, (معتل) *Infirm or Imperfect*, and (مضاعف) *Surd*.

The *Perfect* is one which has only strong consonants for its radical letters, as نَصَرَ, he helped.

The *Imperfect* is that which has one or more infirm letters for its radical, as وَعَدَ, he promised; قَالَ (for قَوَلَ), he said; دَعَا (for دَعَوَ), he called.

The *Hamzated* is that which has a *hamzah* for one of its radicals, as أَخَذَ, he caught; سَأَلَ, he asked; قَرَءَ, he read.

The *Surd* is one whose 2nd and 3rd radicals are homogeneous letters, as مَدَّ (for مَدَدَ) he drew, both coalescing on certain occasions by a *tashdid* (ّ).

Infirm or Imperfect Verbs

The Infirm verbs are of three classes, *viz.*, (مثال) Simile, (اجوف) Concave, and (ناقص) Defective.

The Simile is a verb which has for its first radical one of the infirm letters, as وَعَدَ, he promised ; يَسَرَ, it was easy.

The Concave is a verb of which the medial radical is an infirm letter, as قَالَ, he said, (for قَوَلَ) بَاعَ, he sold (for بَيَعَ).

The Defective is that of which the last radical is an infirm letter, as دَعَا (for دَعَوَ).

Such verbs as have any two of the infirm letters for their radicals are called by the Arabic Grammarians (لفيف) *Involutes*, and they are of two kinds, *viz.* :— (لفيف مفروق) the *separate involute*, and (لفيف مقرون) the *conjunct involute.*

The former are those which have و and ي for the first and last radicals, as وقى, for وَقَيَ, he guarded.

The latter are those which have و and ي for the second and third radicals, as شوى, for شَوَيَ, he roasted.

Simile (مثال)

The preterite of the primitive triliteral verbs of this kind, is exactly like that of the primitive triliterals of the regular or perfect verbs, as وَعَدَ وَعَدَا وَعَدُوا, etc.

But there are some changes in their aorist and imperative, as well as in some of their derivative forms, which are described below :—

1st. The first radical و is dropped in the aorist of the active voice and imperative of the triliteral, when the medial radical of the aorist is moved with *kasrah*, as from وَعَدَ we get the aorist يَعِدُ for يَوْعِدُ, and the imperative عِدْ for اِوْعِدْ, according to Rule 1 of the Appendix. But when it is moved with *fatḥah* or *ḍammah*, the و is retained, as from وَجِلَ we get the aorist يَوْجَلُ.

The و may also be dropped from the infinitive, leaving ة in the end as a compensation for the lost radical, as عِدَةٌ, for وَعْدٌ صِفَةٌ for وَصْفٌ, etc.

In a few verbs, however, of which the eight following are of common occurrence, the radical و is thrown away from the aorist and imperative, although the medial radicals of the aorist or imperative thereof are moved with *fatḥah*, *viz.*,—

دَعْ	يَدَعُ	وَدَعَ	He left.
ذَرْ	يَذَرُ	وَذَرَ	He left.
زَعْ	يَزَعُ	وَزَعَ	He restrained.
سَعْ	يَسَعُ	وَسِعَ	He became wide.
ضَعْ	يَضَعُ	وَضَعَ	He placed.
طَأْ	يَطَأُ	وَطِئَ	He trampled upon.

قَعْ	يَقَعُ	وَقَعَ	He fell.
هَبْ	يَهَبُ	وَهَبَ	He gave.

The preterites of وَدَعَ and وَذَرَ are obsolete.

2nd. In the form of اِفْتِعَال, the first radical و or ي is changed into ت, and then coalesces with the ت of اِفتعال, as اِتِّقَاد, for اِوْتِقَاد. اِتِّعَاظ for اِوْتِعَاظ, etc. (Rule 2, Appendix).

3rd. The first radical ى after the sign of the aorist moved with *ḍammah* and after *mim* moved with *ḍammah* of the participles is changed into و (Rule 3, Appendix) as from اَيْسَرَ, we get يُوسِرُ, for يُيْسِرُ, and مُوسِرٌ for مُيْسِرٌ.

4th. The first radical و is changed into ي in the infinitive of the forms of اِفْعَال, and اِسْتِفْعَال (Rule 3, Appendix), as اِيحَاش and اِسْتِيحَاش, for اِوْحَاش and اِسْتِوْحَاش.

CONCAVE VERB (اجوف)

The verbs of this class undergo changes in almost all the inflections of their tenses. In the primitive triliteral, when the letter و comes as the medial radical, the verbs are generally of the forms of فَعَلَ يَفْعُلُ - فَعَلَ يَفْعِلُ and فَعِلَ يَفْعَلُ.

Conjugation of the Concave verb with و for the medial radical, of the form of فَعَلَ يَفْعُلُ.

Inf. اَلْقَوْلُ, to say

Preterite of the Active Voice

قَالُوا	قَالَا	قَالَ	3rd Masculine,

قُلْنَ	قَالَتَا	قَالَتْ	3rd Feminine.
قُلْتُمْ	قُلْتُمَا	قُلْتَ	2nd Masculine.
قُلْتُنَّ	قُلْتُمَا	قُلْتِ	2nd Feminine.
قُلْنَا	قُلْنَا	قُلْتُ	1st Common.

Remarks. The original form of قَالَ was قَوَلَ. The movable و being preceded by a *fatḥah,* is changed into *alif*, (Rule 4, Appendix).

Such is the case with all the inflections, but in قُلْنَ, etc., the *alif*, being itself a quiescent letter, and followed by the quiescent *lám*. is dropped, to avoid the junction of two quiescent letters, (which is always inadmissible) giving *ḍammah* to the first radical (Rule 6, Appendix).

Preterite of the Passive Voice

قِيْلُوْا	قِيْلَا	قِيْلَ	3rd Masculine.
قُلْنَ	قِيْلَتَا	قِيْلَتْ	3rd Feminine.
قُلْتُمْ	قُلْتُمَا	قُلْتَ	2nd Masculine.
قُلْتُنَّ	قُلْتُمَا	قُلْتِ	2nd Feminine.
قُلْنَا	قُلْنَا	قُلْتُ	1st Common.

Remarks. قِيْلَ was originally قُوِلَ. The *kasrah* of the و being thrown back to the preceding letter (which then loses its own vowel *ḍammah*), changes the و into ی, (Rule 6, Appendix). Such

is the case with all the inflections as far as قِيلْنَا. In the inflections from قُلْنَ to قُلْنَا, the original form was قُوِلْنَ etc., which becomes قُلْنَ etc., by dropping the و (Rule 7, Appendix) and thus the passive forms of these coincide apparently with the active.

Aorist of the Active Voice

يَقُولُ	يَقُولَانِ	يَقُولُونَ	3rd Masculine.
تَقُولُ	تَقُولَانِ	يَقُلْنَ	3rd Feminine.
تَقُولُ	تَقُولَانِ	تَقُولُونَ	2nd Masculine.
تَقُولِينَ	تَقُولَانِ	تَقُلْنَ	2nd Feminine.
أَقُولُ	نَقُولُ	نَقُولُ	1st Common.

Remarks. The original form of يَقُولُ was يَقْوُلُ ; the *ḍammah* of و is thrown back to the preceding quiescent letter. Such is the case with other inflections, but in يَقُلْنَ and تَقُلْنَ the original forms of which were يَقُولْنَ and تَقُولْنَ, the و being followed by the quiescent *lám* is dropped (Rule 8, Appendix).

Aorist of the Passive Voice

يُقَالُ	يُقَالَانِ	يُقَالُونَ	3rd Masculine.
تُقَالُ	تُقَالَانِ	يُقَلْنَ	3rd Feminine.
تُقَالُ	تُقَالَانِ	تُقَالُونَ	2nd Masculine.
تُقَالِينَ	تُقَالَانِ	تُقَلْنَ	2nd Feminine.
أُقَالُ	نُقَالُ	نُقَالُ	1st Common.

Remarks. يَقَالُ was originally يُقْوَلُ. The *fathah* of the و being thrown back to the preceding letter, the و is changed into *alif* (Rule 8, Appendix). Such is the case with all the inflections, but in يُقَلْنَ and تُقَلْنَ (which were originally يُقْوَلْنَ and تُقْوَلْنَ) the *alif* is dropped, to avoid the junction of the two quiescent letters.

Obs. When لم and other particles requiring *jazm* are prefixed to the aorist, the و is dropped in both genders of the 3rd and the 2nd Singular, as well as in the 1st person of both voices; as, لَمْ يَقُلْ, instead of لَمْ يَقُوْلْ, and لم يُقَلْ for لم يُقَالْ, etc.

Imperative

قُوْلُوْا	قُوْلَا	قُلْ	Masculine.
قُلْنَ	قُوْلَا	قُوْلِي	Feminine.

Remarks. قُلْ was originally اُقْوُلْ, of the measure of اُنْصُرْ. The *dammah* of the و being thrown back to the preceding letter (Rule 8, Appendix), the letter و is dropped, avoid the junction of two quiescents, and then the first radical being moved, sets aside the prosthetic *hamzah* (همزة الوصل). In قُوْلَا, etc., the next letter (ل) being movable, the و is retained.

Participle of the Active Voice

قَائِلُوْنَ	قَائِلَانِ	قَائِلٌ	Masculine.
قَائِلَاتٌ	قَائِلَتَانِ	قَائِلَةٌ	Feminine.

Remarks. The original form of قَائِلٌ, etc., was قَاوِلٌ, etc. The و is changed into *hamzah*, according to (Rule 9, Appendix).

Participle of the Passive Voice

Masculine.	مَقُولٌ	مَقُولَانِ	مَقُولُونَ
Feminine.	مَقُولَةٌ	مَقُولَتَانِ	مَقُولَاتٌ

Remarks. The original form of مَقُولٌ was مَقْوُولٌ. The *ḍammah* of the first و being transferred to the preceding quiescent letter, (Rule 8, Appendix), one of the two quiescent *wáws* is dropped, to avoid the junction of two quiescents.

The concave verb with و in the form of فَعُلَ يَفْعُلُ, is conjugated exactly in the same way as the preceding, as—

طَالَ طَالَا طَالُوا .....

يَطُولُ يَطُولَانِ يَطُولُونَ .....

The difference, however, lies in this, that the original form of طَالَ was طَوُلَ, the movable و being changed into *alif* on account of its being preceded by *fatḥah*.

The conjugation of the concave verb with و of the form of فَعِلَ يَفْعَلُ is as follows:

الخوف, to fear

Preterite of the Active Voice

خَافُوا	خَافَا	خَافَ	3rd Masculine.
خِفْنَ	خَافَتَا	خَافَتْ	3rd Feminine.
خِفْتُمْ	خِفْتُمَا	خِفْتَ	2nd Masculine.
خِفْتُنَّ	خِفْتُمَا	خِفْتِ	2nd Feminine.
خِفْنَا	خِفْنَا	خِفْتُ	1st Common.

The original form خَوِفَ becomes خَافَ, (Rule 4, Appendix). This is the case with all the inflections, but in خِفْنَ etc., which were originally خَوِفْنَ, etc., the و being changed into *alif* and then dropped, the first radical receives *kasrah* by (Rule 5, Appendix).

Preterite of the Passive Voice

خِيفُوا	خِيفَا	خِيفَ	3rd Masculine.
خِفْنَ	خِيفَتَا	خِيفَتْ	3rd Feminine.
خِفْتُمْ	خِفْتُمَا	خِفْتَ	2nd Masculine.
خِفْتُنَّ	خِفْتُمَا	خِفْتِ	2nd Feminine.
خِفْنَا	خِفْنَا	خِفْتُ	1st Common.

Remarks. The original form خُوِفَ becomes خِيفَ (Rule 6, Appendix). Such is the case with all the inflections, but in خِفْنَ, etc,. which were originally خُوِفْنَ, etc., the و is dropped after the *kasrah* has been transferred to the preceding letter, to avoid the junction of avoid two quiescents (Rule 7, Appendix).

Aorist of the Active Voice

يَخَافُونَ	يَخَافَانِ	يَخَافُ	3rd Masculine.
يَخَفْنَ	تَخَافَانِ	تَخَافُ	3rd Feminine.
تَخَافُونَ	تَخَافَانِ	تَخَافُ	2nd Masculine.
تَخَفْنَ	تَخَافَانِ	تَخَافِينَ	2nd Feminine.
نَخَافُ	نَخَافُ	أَخَافُ	1st Common.

Remarks. The original form of يَخَافُ was يَخْوَفُ. The *fatḥah* of the و is transferred to the preceding quiescent letter (Rule 8, Appendix), and the و is changed into *alif*, because it is preceded by the *fatḥah* (Rule 4, Appendix). This is the case with all the inflections, but in يَخَفْنَ and تَخَفْنَ, after the transfer of the *fatḥah*, و is dropped, to avoid the junction of two quiescent letters.

Aorist of the Passive Voice

يُخَافُ يُخَافَانِ يُخَافُونَ ......

The same remarks which apply to the Aorist of the Active Voice, are applicable to the Aorist of the Passive Voice.

Imperative

خَافُوا	خَافَا	خَفْ	Masculine.
خِفْنَ	خَافَا	خَافِي	Feminine.

Remarks. The original form of خَفْ was إِخْوَفْ. The *fatḥah* of the و being transferred to the preceding quiescent letter (Rule 8, Appendix), the و is changed into *alif* and this *alif* being followed by the quiescent ف, is dropped to avoid their junction. And the first radical being movable, supersedes the necessity of the prosthetic *hamzah* همزة الوصل. In خَافَا, etc., the *alif* is retained, as the next letter being movable, there is no junction of two quiescents.

Participle of the Active Voice

خَائِفُونَ	خَائِفَانِ	خَائِفٌ	Masculine.
خَائِفَاتٌ	خَائِفَتَانِ	خَائِفَةٌ	Feminine.

Remarks. The same remarks which have been made on قائل, etc., are applicable here.

Participle of the Passive Voice

مَخُوفُونَ	مَخُوفَانِ	مَخُوفٌ	Masculine.
مَخُوفَاتٌ	مَخُوفَتَانِ	مَخُوفَةٌ	Feminine.

Remarks. The remarks on مقول etc., are applicable here.

Concave Verbs with ي

When the letter ي is the medial radical, the verbs are generally of the forms of فَعَلَ يَفْعِلُ and فَعِلَ يَفْعَلُ.

Conjugations of the Concave verbs with ي in the form of فَعَلَ يَفْعِلُ.

البيع to Sell.

Preterite of the Active Voice

بَاعُوا	بَاعَا	بَاعَ	3rd Masculine.
بِعْنَ	بَاعَتَا	بَاعَتْ	3rd Feminine.
بِعْتُمْ	بِعْتُمَا	بِعْتَ	2nd Masculine.
بِعْتُنَّ	بِعْتُمَا	بِعْتِ	2nd Feminine.
بِعْنَا	بِعْنَا	بِعْتُ	1st Common.

Remarks. بَاعَ was originally بَيَعَ. The movable ي is changed into *alif*, according to Rule 4, Appendix. This is the case with all the inflections, but in بِعْنَ, etc., which were originally بَيَعْنَ etc., the *alif* is dropped, to avoid the junction of two quiescents, leaving a *kasrah* on the first radical, according to Rule 5, Appendix.

Preterite of the Passive Voice

بِيعُوا	بِيعَا	بِيعَ	3rd Masculine.
بِعْنَ	بِيعَتَا	بِيعَتْ	3rd Feminine.
بِعْتُمْ	بِعْتُمَا	بِعْتَ	2nd Masculine.
بِعْتُنَّ	بِعْتُمَا	بِعْتِ	2nd Feminine.
بِعْنَا	بِعْنَا	بِعْتُ	1st Common.

Remarks. بِيعَ was originally بُيِعَ, the *kasrah* of the ي is thrown back to the preceding letter (which then loses its own vowel

dammah) according to Rule 6, Appendix. In يَبِعْنَ etc., which were originally يَبْيِعْنَ etc., the ي is dropped, to prevent the junction of two quiescent letters (Rule 7, Appendix).

Aorist of the Active Voice

يَبِيعُونَ	يَبِيعَانِ	يَبِيعُ	3rd Masculine.
يَبِعْنَ.	تَبِيعَانِ	تَبِيعُ	3rd Feminine.
تَبِيعُونَ	تَبِيعَانِ	تَبِيعُ	2nd Masculine.
تَبِعْنَ	تَبِيعَانِ	تَبِيعِينَ	2nd Feminine.
نَبِيعُ	نَبِيعُ	أَبِيعُ	1st Common.

Remarks. The original form of يَبِيعُ was يَبْيِعُ. The kasrah of the ي is thrown back to the preceding quiescent letter (according to Rule 8, Appendix). In يَبِعْنَ and تَبِعْنَ, however, the ي is dropped, to prevent the junction of two quiescents.

Obs. When the لَمْ and other particles requiring *jazm* are prefixed, the ي is dropped from both the genders of the 3rd person singular, the masculine singular of the 2nd person, and the 1st person as لَمْ يَبِعْ - لَمْ تَبِعْ - لَمْ أَبِعْ - لَمْ نَبِعْ.

Aorist of the Passive Voice

يُبَاعُونَ	يُبَاعَانِ	يُبَاعُ	3rd Masculine.
يُبَعْنَ	تُبَاعَانِ	تُبَاعُ	3rd Feminine.

تُبَاعُونَ	تُبَاعَانِ	تُبَاعُ	2nd Masculine.
تُبَعْنَ	تُبَاعَانِ	تُبَاعِينَ	2nd Feminine.
نُبَاعُ	نُبَاعُ	أُبَاعُ	1st Common.

Remarks. يُبَاعُ was originally يُبْيَعُ. The *fatḥah* of the ي being thrown back to the preceding quiescent letter (according to Rule 8, Appendix), the ي is changed into *alif*, but in يُبَعْنَ and تُبَعْنَ which were يُبْيَعْنَ and تُبْيَعْنَ, the *alif* is dropped, to avoid the junction of two quiescents.

Imperative

بِيعُوا	بِيعَا	بِعْ	Masculine.
بِعْنَ	بِيعَتَا	بِيعَتْ	Feminine.

Remarks. بِعْ was originally اِبْيِعْ, the *kasrah* of the ي being transferred to the preceding quiescent letter (Rule 8, Appendix), the ي is dropped and the first radical being moved with *kasrah*, the *prosthetic hamzah* همزة الوصل is thrown away. In بِيعَا etc., the letter ع being movable, the ي is retained.

Participle of the Active Voice

بَائِعُونَ	بَائِعَانِ	بَائِعٌ	Masculine.
بَائِعَاتٌ	بَائِعَتَانِ	بَائِعَةٌ	Feminine.

Remarks. The remarks which have been made on قَائِلٌ, etc., are applicable here.

Participle of the Passive Voice

مَبِيعُونَ	مَبِيعَانِ	مَبِيعٌ	Masculine.
مَبِيعَاتٌ	مَبِيعَتَانِ	مَبِيعَةٌ	Feminine.

Remarks. مَبِيعٌ was originally مَبْيُوعٌ. The *ḍammah* of ي being changed into *kasrah*, is transferred to the preceding letter, and the و is rejected, to avoid the junction of two quiescents (Rule 8, Appendix).

The concave verb with ي in the form of فَعِلَ يَفْعَلُ is conjugated as follows:

اَلْخَيَالُ to Think.

Preterite

خَالُوا	خَالَا	خَالَ	3rd Masculine.
etc. خِلْنَ	خَالَتَا	خَالَتْ	3rd Feminine.

It is just like خال ; the difference, however, lies in this that the original form of خال was خَيِلَ.

Aorist

يَخَالُونَ	يَخَالَانِ	يَخَالُ	3rd Masculine.
etc. يَخَلْنَ	تَخَالَانِ	تَخَالُ	3rd Feminine.

Remarks. The original form of يَخَالُ was يَخْيَلُ, by Rule 8, Appendix. The rest of the inflections are like يَخَافُ, خَافَ.

Derivative Forms of the Concave Verbs

The verbs of this kind undergo changes and permutations only in the following forms, *viz.*, اِفْتِعَالٌ اِنْفِعَالٌ اِسْتِفْعَالٌ and اِفْعَالٌ; in the rest, they are inflected as the regular verbs.

اِفْتِعَالٌ

With و, as اِحْتِيَاطٌ, for اِحْتِوَاطٌ, to be cautious.

Inf.	Imp.	Partic.	Aor.	Pret.
اِحْتِيَاطٌ	اِحْتَطْ	مُحْتَاطٌ مُحْتَاطٌ	يَحْتَاطُ يُحْتَاطُ	اِحْتَاطَ اُحْتِيطَ

With ى, as اختيار, to Choose.

Inf.	Imp.	Partic.	Aor.	Pret.
اِخْتِيَارٌ	اِخْتَرْ	مُخْتَارٌ مُخْتَارٌ	يَخْتَارُ يُخْتَارُ	اِخْتَارَ اُخْتِيرَ

Remarks. By Rule 4, Appendix, the original form of حَتَوَطَ يَحْتَوِطُ، مُحْتَوِطٌ، يَحْتَوِطُ، مُحْتَوَطٌ, and اِخْتَيَرَ يَخْتَيِرُ، مُخْتَيِرٌ، يُخْتَيَرُ، مُخْتَيَرٌ, become respectively, اِحْتَاطَ يَحْتَاطُ مُحْتَاطٌ يُحْتَاطُ، مُحْتَاطٌ, and اِخْتَارَ، يَخْتَارُ، مُخْتَارٌ، يُخْتَارُ، مُخْتَارٌ. The active and passive participles after permutations, assume the same form.

The infinitive إِحْتِيَاطٌ was originally إِحْتِوَاطٌ, the movable و being changed into ي by Rule 16, Appendix. أُحْتِيطَ was originally أُحْتُوِطَ ; the *kasrah* of the و being transferred to the preceding letter by Rule 6, Appendix, the و is changed into ي by Rule 3, Appendix. The original form أُخْتُيِرَ becomes أُخْتِيرَ by Rule 6, Appendix; إِحْتَطْ, was originally إِحْتَوِطْ, the movable و, being changed into *alif* by Rule 4, Appendix, is dropped to avoid the junction of two quiescents.

إِنْفِعَالٌ

With و, as إِنْقِيَادٌ, (إنقواد) to Obey.

Inf.	Imp.	Partic.	Aor.	Pret.
إِنْقِيَادٌ	إِنْقَدْ	مُنْقَادٌ مُنْقَادٌ	يَنْقَادُ يُنْقَادُ	إِنْقَادَ أُنْقِيدَ

With ى, as إِنْضِيَافٌ. to be annexed.[1]

Inf.	Imp.	Partic.	Aor.	Pret.
إِنْضِيَافٌ	إِنْضَفْ	مُنْضَافٌ مُنْضَافٌ	يَنْضَافُ يُنْضَافُ	إِنْضَافَ أُنْضِيفَ

Remarks. The original forms إِنْقَوَدَ يَنْقَوِدُ مُنْقَوِدٌ يُنْقَوَدُ مُنْقَوَدٌ, and إِنْضَيَفَ يَنْضَيِفُ مُنْضَيِفٌ يُنْضَيَفُ مُنْضَيَفٌ become إِنْقَادَ يَنْقَادُ مُنْقَادٌ يُنْقَادُ مُنْقَادٌ, and إِنْضَافَ يَنْضَافُ مُنْضَافٌ يُنْضَافُ مُنْضَافٌ, by Rule 4, Appendix ; the

1 For the sake of brevity, short conjugations of the derivative forms have been given here.

original forms أَنْقُوِدْ and أَنْضُيِفْ become أَنْقِيدْ and أَنْضِيفْ, by Rule 6, Appendix. The imperative إِنْقَدْ and إِنْضَفْ were originally إِنْقُوِدْ and إِنْضُيِفْ, the movable و and ي being preceded by *fatḥah*, is changed into *alif* by Rule 4, Appendix, and then it is dropped to avoid the junction of two quiescents. The infinitive إِنْقِيَادٌ was originally إِنْقِوَادْ, the movable و is changed into ي by Rule 16, Appendix.

Defective Verbs ناقص.

In the primitive triliteral, when the letter و comes as the final radical, the verbs come in the forms of فَعَلَ يَفْعُلُ and فَعَلَ يَفْعِلُ.

Conjugation of the defective verb with و in the form فَعَلَ يَفْعُلُ

اَلدَّعْوَةُ to Call.

Preterite of the Active Voice

دَعَوْا	دَعَوَا	دَعَا	3rd Masculine.
دَعَوْنَ	دَعَتَا	دَعَتْ	3rd Feminine.
دَعَوْتُمْ	دَعَوْتُمَا	دَعَوْتَ	2nd Masculine.
دَعَوْتُنَّ	دَعَوْتُمَا	دَعَوْتِ	2nd Feminine.
دَعَوْنَا	دَعَوْنَا	دَعَوْتُ	1st Common.

Remarks. The original form دَعَوَ becomes دَعَا, by Rule 4, Appendix. The dual دَعَوَا is left unchanged according to the exception in the above rule. In the plural دَعَوْا, the original form was دَعَوُوْا, the movable و being preceded by a *fatḥah* is changed into *alif*, and then rejected to avoid the junction of two quiescents;

Remarks. The original form يدعُوُ becomes يدعُو by Rule 14, Appendix, and in the same way come تدعو ادعو and ندعو from تدعوُ ادعوُ and ندعوُ. In the 2nd and 3rd plural masculine, تدعون and يدعون were originally تدعوون and يدعوون, the *dammah* of و being rejected the و is dropped to avoid the junction of two quiescents. The 3rd singular feminine تدعين was originally تدعوين, the *kasrah* of the و being transferred to the preceding letter (which then loses its vowel-pointt) the و is dropped, to avoid the junction of two quiescents (Rule 14, Appendix). The rest of the inflections undergo no change.

Aorist of the Passive Voice

يدعون	يدعيان	يدعى	3rd Masculine.
يدعين	تدعيان	تدعى	3rd Feminine.
تدعون	تدعيان	تدعى	2nd Masculine.
تدعين	تدعيان	تدعين	2nd Feminine.
ندعى	ندعى	أدعى	1st Common.

Remarks. The original form يدعوُ becomes يدعيُ, by Rule 11, Appendix, and then the ى is changed into *alif* by Rule 4, Appendix, and such is the case with أدعى and ندعى. In يدعون and تدعون, originally يدعوون and تدعوون, the و being first changed into ي and then into *alif* is dropped, to avoid the junction of two quiescents. In تدعين, the sing. 2nd fem. originally تدعوين, the و is changed into *alif* by Rule 4, Appendix, and dropped to avoid the junction

subsequently دَاعِيُوْنَ, the ي after losing its *dammah* by Rule 14, Appendix, is dropped to avoid its junction with the quiescent و. In the other inflections, the و is only changed into ي, by Rule 10, Appendix.

Participle of the Passive Voice

مَدْعُوْوُنَ	مَدْعُوَّانِ	مَدْعُوٌّ	Masculine.
مَدْعُوَّاتٌ	مَدْعُوَّتَانِ	مَدْعُوَّةٌ	Feminine.

Remarks. مَدْعُوٌّ was originally مَدْعُوْوٌ ; the two و coalesce together by Rule 22, Appendix.

Conjugation of the defective verb with و, of the form فَعِلَ يَفْعَلُ ; as, اَلرِّضْوَانُ, to be pleased.

Preterite of the Active Voice

رَضُوْا	رَضِيَا	رَضِيَ	3rd Masculine.
etc., رَضِيْنَ	رَضِيَتَا	رَضِيَتْ	3rd Feminine.

Remarks. رَضِيَ was originally رَضِوَ, the و is changed into ي, by Rule 10, Appendix. This is the case with all the inflections. In رَضُوْا, which was originally رَضِوُوْا and then رَضِيُوْا by the same rule the ي, after throwing its vowel to the preceding letter, is dropped by Rule 14, Appendix.

Preterite of the Passive Voice

etc., رُضُوْا	رُضِيَا	رُضِيَ	Masculine.

Remarks. The remarks made on دعي are applicable to these.

Aorist of the Active Voice

يَرْضَوْنَ	يَرْضَيَانِ	يَرْضَى	3rd Masculine.
يَرْضَيْنَ	تَرْضَيَانِ	تَرْضَى	3rd Feminine.
تَرْضَوْنَ	تَرْضَيَانِ	تَرْضَى	2nd Masculine.
تَرْضَيْنَ	تَرْضَيَانِ	تَرْضَيْنَ	2nd Feminine.
نَرْضَى	نَرْضَى	أَرْضَى	1st Common.

Remarks. يَرْضَى was originally يَرْضَوُ ; it becomes يَرْضَيُ , by Rule 11, Appendix, and then يَرْضَى by Rule 4, Appendix. This is the case with تَرْضَى, أَرْضَى, and نَرْضَى. In يَرْضَيَانِ and تَرْضَيَانِ, the ي is not changed by Rule 4, Appendix. The original forms of the masculine plural, يَرْضَوْنَ and تَرْضَوْنَ, were يَرْضَوُونَ and تَرْضَوُونَ, the و is first changed into *alif* by Rule 4, Appendix, and then rejected to avoid the junction of two quiescents. The original form of the feminine singular تَرْضَيْنَ was تَرْضَوِينَ, the و after being changed into *alif* by Rule 4, Appendix, is dropped to avoid the junction of two quiescents. The feminine plurals يَرْضَيْنَ and تَرْضَيْنَ were originally يَرْضَوْنَ and تَرْضَوْنَ, the و is changed into ي, by Rule 11, Appendix.

Aorist of the Passive Voice

يُرْضَوْنَ etc.	يُرْضَيَانِ	يُرْضَى	Masculine.

Remarks. The remarks on يدعى etc , are applicable here.

Imperative

Masculine.	ارض	ارضيا	ارضوا
Feminine.	ارضي	ارضيا	ارضين

Remarks. The original form ارضو becomes ارضي, by Rule 11, and then the ى is dropped by Rule 13, Appendix. In ارضيا, originally ارضوا, the و is only changed into ى, by Rule 11, Appendix ; ارضوا was originally ارضووا, the movable و is changed into *alif* by Rule 4, Appendix, and then rejected, to avoid the junction of two quiescents. ارضي was originally ارضوي, the movable و is changed into *alif* by Rule 4, Appendix, and then dropped to avoid the junction of two quiescents. In ارضين, originally ارضون, the و is changed into ى, by Rule 11, Appendix.

Participle of the Active Voice

Masculine.	راض	راضيان	راضون
Feminine.	راضية	راضيتان	راضيات

Remarks. The remarks made on داع, داعيان, etc., are applicable here.

Participle of the Passive Voice

Masculine.	مرضي	مرضيان	مرضيون
Feminine.	مرضية	مرضيتان	مرضيات

Remarks. The original form مَرْضُوْوٌ becomes مَرْضُوْيٌ, by Rule 11, Appendix, and then مرضي, by Rule 17, Appendix.

Defective Verbs with ي

These are generally of the form of فَعَلَ يَفْعِلُ and فَعِلَ يَفْعَلُ. Conjugation of the defective verb with ى of the form فَعَلَ يَفْعِلُ as اَلرَّمْيُ, to throw.

Preterite of the Active Voice

رَمَوْا	رَمَيَا	رَمَى	3rd Masculine.
رَمَيْنَ	رَمَتَا	رَمَتْ	3rd Feminine.
رَمَيْتُمْ	رَمَيْتُمَا	رَمَيْتَ	2nd Masculine.
رَمَيْتُنَّ	رَمَيْتُمَا	رَمَيْتِ	2nd Feminine.
رَمَيْنَا	رَمَيْنَا	رَمَيْتُ	1st Common.

Remarks. رَمَى was originally رَمَيَ ; the movable ى is changed into *alif* by Rule 4, Appendix. In the dual number رَمَيَا the ى is not changed according to Rule 4, Appendix ; رَمَوْا was originally رَمَيُوْا the movable ي being changed into *alif* by Rule 4, Appendix, is dropped by the same rule. This is the case with رَمَتْ and رَمَتَا; originally رَمَيَتْ and رَمَيَتَا, like دَعَتْ دَعَتَا. The other inflections remain in their original forms.

Preterite of the Passive Voice

رُمُوا	رُمِيَا	رُمِيَ	3rd Masculine.
رُمِينَ	رُمِيَتَا	رُمِيَتْ	3rd Feminine.
رُمِيتُمْ	رُمِيتُمَا	رُمِيتَ	2nd Masculine.
رُمِيتُنَّ	رُمِيتُمَا	رُمِيتِ	2nd Feminine.
رُمِينَا	رُمِينَا	رُمِيتُ	1st Common.

All the inflections are in their original forms, excepting رُمُوا, originally رُمِيُوا, the *ḍammah* of the ى being transferred to the preceding letter, the ى is dropped by Rule 14, Appendix.

Aorist of the Active Voice

يَرْمُونَ	يَرْمِيَانِ	يَرْمِي	3rd Masculine.
يَرْمِينَ	تَرْمِيَانِ	تَرْمِي	3rd Feminine.
تَرْمُونَ	تَرْمِيَانِ	تَرْمِي	2nd Masculine.
تَرْمِينَ	تَرْمِيَانِ	تَرْمِينَ	2nd Feminine.
نَرْمِي	نَرْمِي	أَرْمِي	1st Common.

Remarks. يَرْمِي was originally يَرْمِيُ, the *ḍammah* of the ى being dropped by Rule 14, Appendix. This is the case with تَرْمِي, أَرْمِي and نَرْمِي. The plural masculine يَرْمُونَ and تَرْمُونَ were originally يَرْمِيُونَ and تَرْمِيُونَ, the *ḍammah* of the ى being transferred to the preceding letter by Rule 14, Appendix, the ى

is dropped to avoid the junction of two quiescents. The 2nd feminine singular تَرْمِيْنَ was originally تُرْمِيِيْنَ, the *kasrah* of the ى being rejected by Rule 14, Appendix, the ى is dropped, to avoid the junction of two quiescents. The other inflections are in their original forms. Here also the singular 2nd fem. coincides in form with its plural.

Aorist of the Passive Voice

يُرْمَوْنَ	يُرْمَيَانِ	يُرْمَى	3rd Masculine.
يُرْمَيْنَ	تُرْمَيَانِ	تُرْمَى	3rd Feminine.
تُرْمَوْنَ	تُرْمَيَانِ	تُرْمَى	2nd Masculine.
تُرْمَيْنَ	تُرْمَيَانِ	تُرْمَيْنَ	2nd Feminine.
نُرْمَى	نُرْمَى	أُرْمَى	1st Common.

Remarks. The original form of يُرْمَى was يُرْمَيُ, the movable ي is changed into *alif* by Rule 4, Appendix. This is the case with تُرْمَى أُرْمَى and نُرْمَى يُرْمَوْنَ was originally يُرْمَيُوْنَ, the movable ي being changed into *alif* by Rule 3, Appendix. is dropped to avoid its junction with the quiescent و ; and similar is the case with تُرْمَوْنَ. The 2nd feminine singular تُرْمَيْنَ was originally تُرْمَيِيْنَ the movable ى being changed into *alif* by Rule 4, Appendix, is dropped to avoid the junction of two quiescents.

The rest of the inflections are in their original forms.

Imperative

ارموا	ارميا	ارم	Masculine.
ارمين	ارميا	ارمي	Feminine.

Remarks. ارم was originally ارمي ; the ي is dropped by Rule 13, Appendix. The plural masculine ارموا was originally ارميوا ; the *ḍammah* of the ی being transferred to the preceding letter by Rule 14, Appendix, the ي is dropped to avoid its junction with the quiescent و.

ارمی was originally ارميي the *kasrah* of the ي being rejected by Rule 14, Appendix, the ی is dropped to avoid the junction of two quiescents.

The rest are in their original forms.

Participle of the Active Voice

رامون	راميان	رام	Masculine.
راميات	راميتان	رامية	Feminine.

Remarks. رام was originally رامي the *ḍammah* being rejected by Rule 14, Appendix, the ی is dropped to avoid its junction with the *nún* of *tanween* which is regarded as a quiescent letter. رامون was originally راميون, the *ḍammah* of the ی beieg transferred to the preceding letter by Rule 14, Appendix the ی is dropped to avoid the junction of two quiescents.

The rest are in their original forms.

Obs. When the definite article اَلْ is prefixed to the active participle of the defective verbs, or when the final *núnation* is curtailed, the lost ي comes back, as اَلرَّامِي, اَلدَّاعِي, and رَامِي, دَاعِي instead of اَلرَّامِ, اَلدَّاعِ etc.

Participle of the Passive Voice

مَرْمِيُّونَ	مَرْمِيَّانِ	مَرْمِيٌّ	Masculine.
مَرْمِيَّاتٌ	مَرْمِيَّتَانِ	مَرْمِيَّةٌ	Feminine.

Remarks. The original form مَرْمُويٌ, etc., becomes مَرْمِيٌّ, etc., by Rule 17, Appendix.

Conjugation of the defective verbs with ي, of the measure of فَعِلَ يَفْعَلُ, as اَلْخَشْيُ, to fear.

Preterite of the Active Voice

خَشُوْا	خَشِيَا	خَشِيَ	Masculine.
خَشِيْنَ	خَشِيَتَا	خَشِيَتْ	Feminine.

Remarks. The 3rd plural masculine خَشُوْا was originally خَشِيُوْا, the *dammah* of the ي being transferred to the preceding letter, displacing its *kasrah*, by Rule 14, Appendix, the ي is dropped to avoid the junction of two quiescents.

The rest are in their original forms.

Aorist of the Active Voice

3rd Masculine.	يَخْشَى	يَخْشَيَانِ	يَخْشَوْنَ

Remarks. يَخْشَى was originally يَخْشَيُ, the ى is changed into *alif* by Rule 4, Appendix. The remarks on يَرْضَى, etc., are applicable to the rest.

Imperative

Masculine.	إِخْشَ	إِخْشَيَا	إِخْشَوْا
Feminine	إِخْشَىْ	اِخْشَيَا	إِخْشَيْنَ

The remarks made on اِرْضَ, etc., are applicable here.

Participle of the Active and Passive Voices

Masculine.	خَاشٍ	خَاشِيَانِ	خَاشُوْنَ
Feminine.	مَخْشِيٌّ	مَخْشِيَّانِ	مَخْشِيُّوْنَ

The remarks are the same as on رَاضٍ and مَرْضِيٌّ, etc.

Derivative Forms of the Defective Verbs

The verbs of this kind have generally the following forms:—

إِفْعَالٌ	إِنْفِعَالٌ	إِسْتِفْعَالٌ	إِفْتِعَالٌ
مُفَاعَلَةٌ	تَفَاعُلٌ	تَفَعُّلٌ	تَفْعِيلٌ

Infinitive.	Imperative.	Participle.	Aorist.	Preterite.	
		مُعْتَلٍ	يَعْتَلِي	إِعْتَلَى	إِفْتِعَالٌ
إِعْتِلَاءٌ	إِعْتَلِ	مُعْتَلًى	يُعْتَلَى	أُعْتُلِيَ	
		مُسْتَعْلٍ	يَسْتَعْلِي	إِسْتَعْلَى	اِسْتِفْعَالٌ
إِسْتِعْلَاءٌ	إِسْتَعْلِ	مُسْتَعْلًى	يُسْتَعْلَى	أُسْتُعْلِيَ	
		مُنْجَلٍ	يَنْجَلِي	إِنْجَلَى	إِنْفِعَالٌ
إِنْجِلَاءٌ	إِنْجَلِ	مُنْجَلًى	يُنْجَلَى	أُنْجُلِيَ	
		مُعْلٍ	يُعْلِي	أَعْلَى	إِفْعَالٌ
إِعْلَاءٌ	أَعْلِ	مُعْلًى	يُعْلَى	أُعْلِيَ	
		مُعَلٍّ	يُعَلِّي	عَلَّى	تَفْعِيلٌ
تَعْلِيَةٌ	عَلِّ	مُعَلًّى	يُعَلَّى	عُلِّيَ	
		مُتَعَلٍّ	يَتَعَلَّى	تَعَلَّى	تَفَعُّلٌ
تَعَلٍّ or تَعَلِّى	تَعَلَّ	مُتَعَلًّى	يُتَعَلَّى	تُعُلِّيَ	
		مُتَعَالٍ	يَتَعَالَى	تَعَالَى	تَفَاعُلٌ
تَعَالٍ or تَعَالَى	تَعَالَ	مُتَعَالًى	يُتَعَالَى	تُعُولِيَ	
		مُعَالٍ	يُعَالِي	عَالَى	مُفَاعَلَةٌ
مُعَالَاةٌ	عَالِ	مُعَالًى	يُعَالَى	عُولِيَ	

Remarks

يَتَعَلّٰى يَتَعَالٰى عَالٰى تَعَالٰى تَعَلّٰى عَلّٰى اَعْلٰى اِنْجَلٰى اِسْتَعْلٰى اِعْتَلٰى were originally يَتَعَلَّوُ يَتَعَالَوُ تَعَالَوُ تَعَلَّوُ عَلَّوَ اَعْلَوَ اِنْجَلَوَ اِسْتَعْلَوَ اِعْتَلَوَ ; the و is changed into ى , by Rule 11, and then into *alif* by Rule 4, Appendix.

يَعْتَلِى يَسْتَعْلِى يَنْجَلِى يُعْلِى يُعَلِّى and يُعَالِى were originally يَعْتَلِوُ يَسْتَعْلِوُ يَنْجَلِوُ يُعْلِوُ يُعَلِّوُ and يُعَالِوُ the و is changed into ى according to Rule 11, Appendix, and the *ḍammah* is dropped by Rule 14, Appendix.

مُعْتَلٍ مُسْتَعْلٍ مُنْجَلٍ مُعْلٍ مُعَلٍّ مُتَعَلٍّ مُتَعَالٍ and مُعَالٍ undergo similar changes as داعٍ, رامٍ, etc. The passive participles مُعْتَلًى مُسْتَعْلًى مُنْجَلًى مُعْلًى مُعَلًّى مُتَعَلًّى مُتَعَالًى and مُعَالًى were originally مُعْتَلَوٌ مُسْتَعْلَوٌ مُنْجَلَوٌ مُعْلَوٌ مُعَلَّوٌ مُتَعَالَوٌ and مُعَالَوٌ, the و is changed into *alif* by Rule 4, Appendix, and is dropped, (*i.e.*, suppressed in pronunciation, but retained in writing), to avoid its junction with the quiescent *nún* of *tanween*, which is joined to the *fatḥah* of the preceding letter. The infinitives اِعْتِلَاءٌ and اِسْتِعْلَاءٌ were originally اِعْتِلَاوٌ and اِسْتِعْلَاوٌ, the و is changed into *hamzah* by Rule 9, Appendix.

The infinitives تَعَلٍّ, تَعَالٍ and participles مُعْتَلٍ, مُسْتَعْلٍ, مُنْجَلٍ, مُعْلٍ, مُعَلٍّ, مُتَعَلٍّ, مُتَعَالٍ and مُعَالٍ, when read without *tanween*, the ي is retained as تَعَلِّى تَعَالِى مُعْتَلِى مُعْلِي مُعَلِّي مُتَعَلِّى مُتَعَالِى and مُعَالِى.

تَعْلِيَةٌ was originally تَعْلِوَةٌ on the measure of تَفْعِلَةٌ ;[1] the و is changed into ي , by Rule 10, Appendix.

Involute (لفيف)

The conjugation of the conjunct involute (لفيف مقرون) is, in all respects, the same as that of the defective verbs.

فَعَلَ يَفْعِلُ

Imp.	Part.	Aor.	Pret.
اِطْوِ	طَاوٍ مَطْوِيٌّ	يَطْوِي يُطْوَى	طَوَى طُوِيَ

فَعِلَ يَفْعَلُ

Imp.	Part.	Aor.	Pret.
اِقْوَ	قَوٍ	يَقْوَى	قَوِيَ

The first radical of the separate involute (لفيف مفروق) suffers such permutations as that of the simile (مثال) undergoes, and the last as that of the defective (ناقص) verbs ; as—

[1] The Infinitive of the Defective Verb of the form تَفْعِيلٌ has the measure تَفْعِلَةٌ (vide the Section on Verbal Nouns).

فَعَلَ يَفْعِلُ

Imp.	Part.	Aor.	Pret.
قِ	وَاقٍ مُوْقَيٌ	يَقِي يُوقَى	وَقَى وُقِيَ

Remarks. قِ was originally اِوْقِيْ on the measure اِفْعِلْ, the prosthetic *hamzah* together with و being dropped, as in عِدْ (for اِوْعِدْ), the final ي has been rejected as in اِرْمِ (for اِرْمِيْ).

Obs. When the letter *alif* replaces a و, it is written in the ordinary form of *alif*, as دَعَا, صَفَا, originally دَعَوَ. صَفَوَ; but when it stands for a ى, it is written in the form of (ى), as رَمَى, originally رَمَيَ.

Hamzated Verbs (مهموز)

The verbs with *hamzah* for their first radical are conjugated generally on فَعَلَ يَفْعُلُ, فَعَلَ يَفْعِلُ, فَعَلَ يَفْعَلُ and فَعِلَ يَفْعَلُ.

فَعَلَ يَفْعُلُ

Imp.	Part.	Aor.	Pret.
اُومُرْ or مُرْ	آمِرٌ مَأْمُورٌ	يَأْمُرُ يُؤْمَرُ	أَمَرَ أُمِرَ

فَعَلَ يَفْعِلُ

Imp.	Part.	Aor.	Pret.
	آدِبٌ	يَأْدِبُ	أَدَبَ
إِيدِبْ	مَأْدُوبٌ	يُودَبُ	أُدِبَ

فَعُلَ يَفْعُلُ

Imp.	Part.	Aor.	Pret.
أُورُبْ	أَرِيبٌ	يَأْرُبُ	أَرُبَ

فَعِلَ يَفْعَلُ

Imp.	Part.	Aor.	Pret.
	آرِبٌ	يَارَبُ	أَرِبَ
إِيرَبْ	مَأْرُوبٌ	يُورَبُ	أُرِبَ

Remarks. In يَأْمُرُ, originally يَأْمُرُ, the *hamzah* optionally becomes *alif*, and it becomes و in يُومَرُ, originally يُأْمَرُ, by Rule 18, Appendix. The *hamzah* is necessarily changed into و in أُومُرْ and أُورُبْ originally أُءْمُرْ and أُءْرُبْ, and into ى in إِيدِبْ,

originally اءدب, by Rule 19, Appendix: The rest suffer no permutations.

The verbs (مهموز العين) having a *hamzah* for the medial radical, are conjugated as فَعَلَ يَفْعَلُ, فَعَلَ يَفْعُلُ and فَعِلَ يَفْعَلُ.

فَعَلَ يَفْعَلُ

Imp.	Part.	Aor.	Pret.
اِسْأَلْ or سَلْ	سَائِلٌ	يَسْأَلُ or يَسَلُ	سَأَلَ
	مَسْئُولٌ	يُسْأَلُ or يُسَلُ	سُئِلَ

فَعَلَ يَفْعُلُ

Imp.	Part.	Aor.	Pret.
اُذْوُبْ	ذَئِيبٌ	يَذْوُبُ	ذَوُبَ
	*	*	*

فَعِلَ يَفْعَلُ

Imp.	Part.	Aor.	Pret.
اِذْأَبْ	ذَائِبٌ	يَذْأَبُ	ذَئِبَ
	مَذْؤُوبٌ	يُذْأَبُ	ذُئِبَ

The above inflections generally suffer no permutations except that *hamzah* is optionally (not necessarily) rejected in those combinations which are subject to Rule 20, Appendix, as يَسَلُ for يَسْأَلُ "He asks," سَلْ for إِسْأَلْ "Ask thou."

The verbs having *hamzah* for the last radical are generally inflected on فَعَلَ يَفْعَلُ, فَعُلَ يَفْعُلُ and فَعِلَ يَفْعَلُ, as:—

فَعَلَ يَفْعَلُ

Imp.	Part.	Aor.	Pret.
إِقْرَأْ	قَارِئٌ	يَقْرَأُ	قَرَأَ
	مَقْرُوءٌ or مَقْرُوٌّ	يُقْرَأُ	قُرِئَ

فَعُلَ يَفْعُلُ

Imp.	Part.	Aor.	Pret.
أُجْرُؤْ	جَرِيءٌ	يَجْرُؤُ	جَرُؤَ
	*	*	*

فَعِلَ يَفْعَلُ

Imp.	Part.	Aor.	Pret.
إِبْرَأْ	بَارِئٌ	يَبْرَأُ	بَرِئَ
	مَبْرُوءٌ or مَبْرُوٌّ	يُبْرَأُ	بُرِئَ

Remarks. The above inflections are subject to no permutations, except in the passive participle, مَقْرُوءٌ, which becomes optionally مَقْرُوٌّ, by Rule 21, Appendix.

Verbs (مضاعف)

Verbs of this class are inflected in the following forms:— فَعَلَ يَفْعُلُ as مَدَّ (originally مَدَدَ) "he helped," aorist يَمُدُّ (originally يَمْدُدُ) ; فَعَلَ يَفْعِلُ, as فَرَّ (originally فَرَرَ), aorist يَفِرُّ (originally يَفْرِرُ) ; فَعِلَ يَفْعَلُ, as طَبَّ (originally طَبِبَ) "he understood physic," aorist يَطَبُّ (originally يَطْبَبُ) and فَعُلَ يَفْعُلُ, as لَبَّ (originally لَبُبَ) "he became wise," aorist يَلُبُّ (originally يَلْبُبُ).

I shall here only give the conjugation of one form, from which the reader will understand the others by analogy. For the sake of showing the several changes which the verbs of this class suffer, I give a full conjugation of the preterite, aorist, etc.

Preterite of the Active Voice.

Plural.	Dual.	Singular.	
مَدُّوا	مَدَّا	مَدَّ	3rd Masculine.
مَدَدْنَ	مَدَّتَا	مَدَّتْ	3rd Feminine.
مَدَدْتُمْ	مَدَدْتُمَا	مَدَدْتَ	2nd Masculine.
مَدَدْتُنَّ	مَدَدْتُمَا	مَدَدْتِ	2nd Feminine.
مَدَدْنَا	مَدَدْنَا	مَدَدْتُ	1st Common.

The original form مدد, etc., becomes مد, etc., by Rule 23, Appendix. In مددن, etc., the two homogeneous letters do not coalesce for the reasons stated in Rule 24, Appendix. In the passive voice it is conjugated as (etc., مد مدا مدوا), for (etc., مدد مددا مددوا), the same rule being applicable to that also.

Aorist of the Active Voice

Plural.	Dual.	Singular.	
يمدون	يمدان	يمد	3rd Masculine.
يمددن	تمدان	تمد	3rd Feminine.
تمدون	تمدان	تمد	2nd Masculine.
تمددن	تمدان	تمدين	2nd Feminine.
نمد	نمد	امد	1st Common.

Remarks. The original forms يمدد, etc., become يمد, etc., by Rule 25, Appendix. The words يمددن and تمددن remain without coalescence, for the reasons stated in Rule 24, Appendix.

Imperative

Plural.	Dual.	Singular.
مدوا	مدا	مد, مد or امدد
امددن	مدا	مدي

Remarks. The original form امدد becomes optionally مدّ or مدّ, by Rule 24, Appendix.

Participle of the Active Voice

مادّ	مادّان	مادّون
مادّة	مادّتان	مادّات

Remarks. The original forms مادد etc., become مادّ, etc., by Rule 25, Appendix (latter part, proviso).

The passive participle does not suffer any permutation, as ممدود, ممدودان, ممدودون, etc.

Derivative Forms of the Surd Verb.

	Infin.	Imp.	Part.	Aor.	Pret.
افتعال	امتداد	امتدد or امتدّ	ممتدّ / ممتدّ	يمتدّ / يمتدّ	امتدّ / امتدّ
استفعال	استمداد	استمدد or استمدّ	مستمدّ / مستمدّ	يستمدّ / يستمدّ	استمدّ / استمدّ
انفعال	انحلال	انحلل or انحلّ	منحلّ / منحلّ	ينحلّ / ينحلّ	انحلّ / انحلّ

Infin.	Imp.		Part.	Aor.	Pret.	
إمداد	أمدد or	أمدّ	مُمِدّ	يُمِدّ	أَمَدّ	إفعال
			مُمَدّ	يُمَدّ	أُمِدّ	
تَمادّ	تَمادَدْ or	تَمادّ	مُتَمادّ	يَتَمادّ	تَمادّ	تَفاعُل
			مُتَمادّ	يُتَمادّ	تُمُودّ	
مُمادّة	مادِدْ or	مادّ	مُمادّ	يُمادّ	مادّ	مُفاعلة
			مُمادّ	يُمادّ	مُودّ	

Remarks. The above inflections suffer permutations exactly as the primitive forms. The active and passive participles are apparently of the same form ; but the difference lies in this, that the origin of مُمتدّ, etc., when participle active, is مُمتدِد, while that of the passive participle is مُمتدَد, the two homogeneous letters coalescing together by Rule 28, Appendix.

Conclusion.

Among the irregular verbs I may reckon also the following verbs. Though they are not mentioned in the chapter on Etymology by our native grammarians, I follow the example of the Anglo-Arabic grammarians.

Negative Verb لَيْسَ

This verb is supposed by some to be the compound of the particle لا 'not', and the obsolete word أَيِسَ, 'he is', *or* 'was'. It is

coujugated only in the preterite, having no aorist, imperative, participle, etc., and is inflected as follows :—

لَيْسُوا	لَيْسَا	لَيْسَ	3rd Masculine.
لَسْنَ	لَيْسَتَا	لَيْسَتْ	3rd Feminine.
لَسْتُمْ	لَسْتُمَا	لَسْتَ	2nd Masculine.
لَسْتُنَّ	لَسْتُمَا	لَسْتِ	2nd Feminine.
لَسْنَا	لَسْنَا	لَسْتُ	1st Common.

Verbs of Praise and Censure (أَفْعَالُ الْمَدْحِ وَالذَّمِّ)

The verbs called the verbs of praise and censure are :— نِعْمَ it is good ; بِئْسَ, it is bad ; حَبَّذَا, it is very good ; and سَاءَ, it is very bad. Excepting the last (سَاءَ), they are irregular and indeclinable.* The original forms of نِعْمَ and بِئْسَ were نَعِمَ and بَئِسَ, of the measure حَسِبَ ; the medial vowel point has been suppressed by frequent use. The word حَبَّذَا is compounded of حَبَّ, it or he is excellent, or worthy of love, and that, (demonstrative pronoun).

Verbs of Admiration or Wonder (أَفْعَالُ التَّعَجُّبِ)

These also, like the preceding, may be called rather a kind of Interjection than a particular species of verb. They have two

* The feminine نِعْمَتْ and بِئْسَتْ and dnal نِعْمَا and plural نِعْمُوا occur very rarely.

forms, the first مَا أَفْعَلَ, the form of the third person singular masculine of the preterite of أَفْعَلَ, preceded by the particle مَا, and followed by a noun in the accusative case. The second is the singular masculine of the imperative of the same form, *i.e.* أَفْعِلْ, followed by the object having the preposition بِ prefixed; as مَا أَحْسَنَ زَيْدًا, How good is Zaid, أَحْسِنْ بِزَيْدٍ How good is Zaid —the real meaning being, What has made Zaid so good? and do good to Zaid.

NOUNS.

The Arab grammarians divide the nouns into three classes, *viz.*, (جامد) the primitive, (مصدر) verbal or infinitive, and (مشتق) derivative nouns.

We will treat of each of these classes under three separete heads.

The Primitive Nouns.

The primitive nouns, which are called by the Arab grammarians الاسم الجامد, non-derivative nouns, are in fact substantives, *i.e.*, names of substances, as رَجُلٌ a man, فَرَسٌ, a horse, كَتِفٌ a shoulder, etc. These nouns generally consist of three, four, or five, radical letters, to which sometimes one or more servile letters are added. But no noun can comprise more than four servile letters, nor can the aggregate number of radicals and serviles exceed seven.

As the knowledge of the different measure of this class of nouns, irrespective their being unlimited, is not very important, I will not encroach upon the time of the reader by inserting them here. For them he may consult Dr. Lumsden's comprehensive work.

The Infinitive or Verbal Nouns.

The infinitive or verbal noun is called by the Arab grammarians المصدر, *the source,* because it is according to some of them the source of derivation of finite verbs, participles, and derivative nouns. The Arabic infinitive participates of the nature of verbs as well as of nouns. When it is taken as verb, it nearly corresponds with the verb of the same mood in English, and consequently ought to be translated into English by a verb of the same nature as قَتْلٌ, to kill ; نَصْرَةٌ, to help, etc.

But when it is used as a noun, it entirely resembles the participial or verbal, and abstract nouns in English, as قَتْلٌ killing, نَصْرَةٌ helping, شَرَافَةٌ nobility, عَظَمَةٌ greatness, etc.

The infinitives of the derivative triliteral verbs as well as those of the primitive and derivative quadriliteral ones, are of prescribed and defined forms, as from اِقْتَعَلَ we get inf. اِقْتِعَالٌ, from اِسْتَفْعَلَ, اِسْتِفْعَالٌ etc.

But the infinitive of فَعَّلَ is sometimes formed on the measure of تَفْعِلَةٌ as from جَرَّبَ, he experienced, تَجْرِبَةٌ experience. The

infinitive of this measure, however, comes generally from the ناقص *defective* verbs, as تَسْمِيَةٌ, to nominate, from سَمَّى, he nominated, تَقْوِيَةٌ, to give strength, from قَوِيَ, he gave strength. Sometimes, though rarely, the infinitive of the above verbs is formed of the measure of فَعَالٌ, as سَلَامٌ, to salute or salutation, from سَلَّمَ, he saluted, and of the measures of فِعَالٌ, فِعَّالٌ, تِفْعَالٌ, and تَفْعَالٌ, as from كَذَّبَ, كِذَابٌ or كِذَّابٌ, to belie, and from كَرَّرَ, تَكْرَارٌ, to repeat, and from بَيَّنَ, تِبْيَانٌ, to explain. The infinitive of فَعْلَلَ has sometimes the measure of فَعْلَالٌ, as زَلْزَلَ, it shook, زَلْزَالٌ, to shake as an earthquake, and that of مُفَاعَلَةٌ has sometimes فِعَالٌ as قِتَالٌ, to fight each other.

The forms of the infinitive of the primitive triliteral verbs being undefined, they can only be ascertained by consulting dictionaries ; but they have generally one of the following measures :—

فَعْلٌ as قَتْلٌ "to slay."

فِعْلٌ as فِسْقٌ "to sin."

فُعْلٌ as شُكْرٌ "to thank."

فَعَلَةٌ as غَلَبَةٌ "to overcome."

فَعْلَةٌ as رَحْمَةٌ "to have mercy."

فِعْلَةٌ as قِلَّةٌ "to be less."

فُعْلَةٌ as نُصْرَةٌ "to help."

فَعَالَةٌ as شَرَافَةٌ "to be noble."

فَعَالِيَةٌ as كَرَاهِيَةٌ "to abhor."

فَعِلٌ as لَعِبٌ "to play."

فَعِلَةٌ as سَرِقَةٌ "to steal."

فِعَلٌ as صِغَرٌ "to be small."

فُعَلٌ as هُدًى for هُدَيٌ "to guide."

فَعَالٌ as صَلَاحٌ "to be good."

فِعَالٌ as قِيَامٌ "to stand."

فُعَالٌ as سُؤَالٌ "to ask."

فَعِيلَةٌ as خَدِيعَةٌ "to cheat."

فُعُولٌ as لُزُومٌ "to be necessary."

فُعُولَةٌ as صُعُوبَةٌ "to be hard."

فُعُولِيَّةٌ as عُبُودِيَّةٌ "to serve."

فَعْلَى as شَكْوَى "to complain."

فِعْلَى as ذِكْرَى "to recollect."

فِعْلَانٌ as حِرْمَانٌ "to disappoint."

فُعْلَانٌ as كُفْرَانٌ "to be ungrateful."

A few, however, are reducible to the following rules:—

(1) The infinitive of the verbs of the forms of فَعَلَ and فَعِلَ when transitive, generally has the measure of فَعْلٌ, as ضَرَبَ he beat, ضَرْبٌ to beat or beating; فَهِمَ he understood, فَهْمٌ to understand or understanding; but the infinitive of the verbs of the form of فَعَلَ when intransitive generally has the measure of فُعُولٌ, as from خَرَجَ he went out, خُرُوجٌ to go out or going out. The verbs of the form of فَعِلَ when intransitive has the measure of فَعَلٌ as فَرِحَ he became glad, فَرَحٌ to be glad, or gladness.

Thus the infinitive of the verbs of the form of فَعُلَ has generally the measure of فَعَالَةٌ and فُعُولَةٌ, as شَرُفَ he become noble, شَرَافَةٌ to be noble, or nobility, صَعُبَ he became hard, صُعُوبَةٌ to be hard or hardness. Sometimes, however, the infinitive of the above verbs has the measure of فَعَالٌ, فُعْلٌ, فَعَلٌ, فِعَلٌ; as جَمَالٌ beauty, حُسْنٌ beauty, كَرَمٌ generosity, عِظَمٌ greatness.

(2) Verbs signifying *arts*, *trades*, *professions*, *handicraft*, or *office*, have in their infinitives the measure of فَعَالَةٌ, or فِعَالَةٌ, as تِجَارَةٌ trading as a merchant, خِيَاطَةٌ having the profession of a tailor, كِتَابَةٌ the office of a writer, فَلَاحَةٌ the art of agriculture.

(3) Verbs expressing *illness* or *ailment* of any kind form their infinitives according to the measure of فُعَالٌ, as سُعَالٌ coughing, زُكَامٌ coldness, دُوَارٌ swimming of the head. Those also signifying

sound, are formed of the above measure, as صُرَاخ calling aloud, نُبَاح the barking of a dog, بُغَاء and رُغَاء the lowing of a camel.

(4) Infinitives signifying *fight* are formed of the measure of فِعَال, as فِرَار, نِفَار and شِرَاد to flee.

(5) Verbs signifying *colour* generally form their infinitives of the measure of فُعْلَة as حُمْرَة being red, خُضْرَة being green, سُمْرَة being straw-coloured, صُفْرَة being yellow.

(6) Infinitives signifying *motion*, *perturbation*, *agitation*, etc., are formed of the measure of فَعَلَان, as خَفَقَان palpitation of the heart, دَوَرَان revolving.

As a general rule, a *Masdar-i-Mimi*, *i.e.*, an infinitive beginning with the letter *mim*, is formed from every verb of whatever form it may be, of the measure of مَفْعَل, as مَضْرَب, to beat or beating, مَقْدَم to come forth or coming forth. So likewise an infinitive expressing *that an act has taken place once* has the measure of فَعْلَة as ضَرْبَة, the act of beating once, or one blow, and that expressive of *kind*, has the measure of فِعْلَة as ضِرْبَة, a kind of beating. The infinitive of the measure فَعْلُولَة belongs only to *concave* verbs, (اجوف), as دَيْمُومَة to continue, from دَامَ, بَيْنُونَة to separate, from بَانَ, غَيْبُوبَة to be absent, from غَابَ, etc.

1.—*The Derivative Nouns.*

The derivative nouns in Arabic are of six kinds:—1st, Active participle, 2nd, Passive participle, also called the noun of the agent اسم الفاعل, and the noun of the object اسم المفعل ; 3rd, simple

attributive adjectives الصفة المشبهة ; 4th, nouns of superiority, اسم التفضيل (or adjective of the comparative and superlative degrees) ; 5th, nouns of time and place اسم الظرف ; 6th, nouns of instrument اسم الآلة. These classes of nouns are termed by the Arabic grammarians with a general denomination of الصفة, the *adjective** or the *attributive noun*, in contradistinction to the substantive and verbal noun, which are called الاسم *the noun*.

The Participles active and passive, or the Nouns of the agent and the object.

The active and passive participles in Arabic are of a twofold nature. Sometimes they are used as verbs governing their objects in the accusative as زيدٌ قاتلٌ عمراً, *Zaid* is killing Amr ; and sometimes they are used as participial adjectives and nouns of agency, as رجلٌ فاضلٌ, a learned man, جاءَ كاتبٌ, a writer has come. As already stated, the active participle of the primitive triliteral verbs is formed according to the measure of فاعلٌ, as ضاربٌ from ضَرَبَ, and ناصرٌ from نَصَرَ, and the passive participle according to the measure of مفعولٌ, as مضروبٌ from ضَرَبَ, etc.

But the active participles from the derivative triliteral, and the primitive and derivative quadriliteral are formed according to the measure of the aorist of the active voice, and the passive

* Hence the term *noun* الاسم is applied to nouns in contradistinction both to verbs and particles, and sometimes to nouns not signifying any attributive quality.

participles according to the measure of that of the passive voice, changing the sign of the aorist into *dammated mim* and giving a *tanween* at the end and *kasrah* to the penultimate letter of the active participle if it has not, as from يستخرج, مستخرج ; from يكرم, مكرم ; from يدحرج, مدحرج ; from يتقبل, متقبل, etc.

The Simple Attributive or Verbal Adjectives.

The simple attributive adjective is an adjective derived chiefly from neuter verbs, and expresses a quality inherent or permanent in a person or thing. The forms of this class of derivative nouns are unlimited, but the following are of general occurrence :

فَعْلٌ as صَعْبٌ, hard.

فِعْلٌ, as صِفْرٌ, empty.

فُعْلٌ, as صُلْبٌ, hard.

فَعَلٌ, as حَسَنٌ, handsome.

فَعِلٌ, as خَشِنٌ, harsh or r ugh.

فَعُلٌ, as نَدُسٌ, intelligent.

فِعَلٌ, as زِيَمٌ, scattered.

فِعِلٌّ, as بِلِزٌّ, fat.

فُعَلٌ, as حُطَمٌ, unkind.

فُعُلٌ, as جُنُبٌ, impure.

أَفْعَلُ, as أَحْمَرُ, red.

فَعْلَاءُ, as حَمْرَاءُ, red (female).

فَعِيلٌ, as كَرِيمٌ, generous.

فَيْعِلٌ, as سَيِّدٌ, (orig. سَيْوِدٌ) lord.

فَعِلٌ, as كَبِرٌ, great.

فَعَالٌ, as جَبَانٌ, timid.

فِعَالٌ, as هِجَانٌ, white camel.

فُعَالٌ, as شُجَاعٌ, brave.

فُعَّالٌ, as وُضَّاءٌ, very pure or handsome.

فُعَّالٌ, as كُبَّارٌ, very exalted.

فَعُولٌ, as فَخُورٌ, very proud.

فَعْلَى, as سَكْرَى, a female drunkard.

فُعْلَى, as حُبْلَى, pregnant.

فَعَلَى, as حَيَدَى, wild (she-ass).

فَعْلَانُ, as عَطْشَانُ, thirsty.

فُعْلَانٌ, as عُرْيَانٌ, naked.

فَعَلَانٌ, as حَيَوَانٌ, an animal or living.

فُعَلَاءُ, as عُشَرَاءُ, a camel of ten months' pregnancy.

From the verb whose preterite has the measure فَعِلَ, the simple attributive has generally the measure فَعِلٌ, أَفْعَلُ, فَعْلَانُ, as from فَرِحَ, he became glad, فَرِحٌ, glad, فَطِنَ, he became intelligent, فَطِنٌ, intelligent, سَوِدَ, he became black, أَسْوَدُ, black, شَبِعَ he became satiated, شَبْعَانُ, satiated.

And from a verb whose preterite has the measuse فَعُلَ the simple attributive has the measure فَعْلٌ, and فَعِيلٌ as ضَخُمَ, he became bulky, ضَخْمٌ, bulky, كَرُمَ, he became generous كَرِيمٌ, generous.

Verbs having the preterite formed as فَعَلَ, will generally form the simple attributive according to فَعْلٌ, as عَضَبَ, it became sharp, عَضْبٌ, sharp ; but if the medial radical be و or ي, it is formed according to فَيْعِلٌ, as سَيِّدٌ lord, جَيِّدٌ, excellent, مَيِّتٌ, dead, (originally سَيْوِدٌ, جَيْوِدٌ and مَيْوِتٌ) from سَادَ, جَادَ, مَاتَ (originally سود, جود and مَوَتَ).

It must be borne in mind that from verbs signifying colours or denoting personal or mental defects or ornaments, the simple attributive has the measure أَفْعَلُ (feminine فَعْلَاءُ), (whatever measure the preterite may have), as أَبْيَضُ, white, fem., بَيْضَاءُ, أَحْمَرُ, red, fem., حَمْرَاءُ ; أَخْضَرُ green, fem., خَضْرَاءُ ; أَعْوَرُ blind of one eye, fem., عَوْرَاءُ, أَعْمَى, blind, fem., عَمْيَاءُ, أَحْمَقُ, foolish, fem. حَمْقَاءُ, أَبْلَجُ, having open eyebrows, fem., بَلْجَاءُ.

Verbs signifying appetite and passion, motion, or satisfaction, intoxication, or joy, have their simple attributive most commonly of the measure of فَعْلَانُ as:

جَوْعَانُ, hungry.

عَطْشَانُ, thirsty.

شَبْعَانُ, satiated with food.

رَيَّانُ, satiated with water.

سَكْرَانُ, intoxicated.

فَرْحَانُ, glad.

غَضْبَانُ, angry.

Adjectives with intensive significations, otherwise called اسم المبالغة *Nouns of Intensity.*

Intensity is expressed by the following measures:

فَعِيلٌ as عَلِيمٌ, omniscient.

فَعُولٌ as أَكُولٌ, a great eater or gluttan.

فَعَّالٌ as كَذَّابٌ, a great liar ; عَلَّامٌ very learned.

As a general rule the nouns indicating professions and trades have usually the above form, as خَبَّازٌ, a baker from خُبْزٌ, a loaf ; جَمَّالٌ, a camel driver from جَمَلٌ, a camel ; خَيَّاطٌ, a tailor from خَيْطٌ, to sew.

Sometimes the termination ةٌ is added to give still greater

force to the meaning, as عَلَّامَةٌ, exceedingly learned, فَهَّامَةٌ, very quick in understanding.

فُعَّالٌ as كُبَّارٌ, very large.

فِعِّيلٌ, as صِدِّيقٌ, most truthful.

مِفْعَلٌ, as مِجْزَمٌ, a great cutter.

Adjectives in the comparative and superlative degrees, otherwise called اسم التفضيل, *Nouns of Superiority.*

In Arabic, the comparative and superlative degree have the form أَفْعَلُ, fem. فُعْلَى, as from the active participle عَالِمٌ, learned أَعْلَمُ, more or most learned, and from the passive participle مَشْهُورٌ, celebrated أَشْهَرُ, more or most celebrated, from the simple attributive adjective عَظِيمٌ, great أَعْظَمُ, greater or greatest.

The measure أَفْعَلُ is used in the comparative as well as in the superlative for both the genders and in all numbers. When a comparison is intended, it is followed by the participle مِنْ as زَيْدٌ أَعْظَمُ مِنْ عَمْرٍو, Zaid is greater than Amr زَيْنَبُ أَجْمَلُ مِنْ سَلْمَى Zainab is more beautiful than Salma, اَلرِّجَالُ أَكْثَرُ مِنَ النِّسَاءِ, men are more than women.

The superlative is used either preceded by the article أَلْ, or as مضاف, regimen to those things or persons out of which the qualified noun is intended to be distinguished in the quality as زَيْدٌ أَفْضَلُ الْقَوْمِ, Zaid is the best of the people, زَيْدٌ نِ الْأَفْضَلُ, Zaid

is the greatest. In this case, it agrees in number and gender with the substantive.

The feminine فُعْلَى is only used in the sense of a superlative, and is always used with the definite article ال or مضاف, as الزاويةُ العُظمى the greatest angle; بنتي الكُبرى, my eldest daughter, هِنْدٌ فُضْلى النساء Hind is most excellent of the women. It must be kept in mind that it is never used as comparative.

The noun of superiority is not regularly formed from the derivative triliteral and quadriliteral of any measure or class, nor from the verbs signifying colour and personal defects, in order to avoid its being confounded with the simple attributive adjectives, which in such verbs, has the measure of أَفْعَلُ, as أَبْيَضُ, white, أَحْمَرُ, red, أَسْوَدُ, black, etc.

But when a comparison is intended, the form of أَفْعَلُ is taken from a verb significant of excellence, superiority, intensity, beauty, ugliness, strength, weakness, etc., followed by a verbal noun or infinitive of the required word in the accusative case, as هٰذَا أَشَدُّ بياضاً مِنْ ذٰلِكَ, this is whiter than that; زَيْدٌ أَقْبَحُ عَرَجاً مِن عَمْرٍو, Zaid is lamer than Amr. ; هُوَ أَحْسَنُ تَعْلِيماً مِنْ بَكْرٍ he is a better teacher than Bakr.

The words خَيْرٌ, better, شَرٌّ, worse, though not of the form أَفْعَلُ, are often used as comparatives and superlatives, as اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ, prayer is better than sleeping- زَيْدٌ خَيْرُ النَّاسِ Zaid is the best of men, زَيْدٌ شَرٌّ مِنْ عَمْرٍو Zaid is worse than Amr. زَيْدٌ شَرُّ النَّاسِ Zaid is the worst of men.

Nouns of Time and Place.

(اسم الزمان و المكان or اسم الظرف).

The noun of time and place expresses the place or time in which an action takes place, as مقتل, the place or time in which an act of slaying occurred. From verbs whose aorists have their medial radical moved with *fathah* or *dammah* and from those of the *defective* (ناقص) class, this noun is formed of the measure مفعل, as from سمع, he heard, (aorist يسمع) we get مسمع, place or time of hearing; from قتل, he slew, (aorist يقتل) we have, مقتل, place or time of slaughter; from رمى, he shot (aorist يرمي), we get مرمى (for مرمي), place or time of shooting.

From verbs whose aorists have their medial redicals moved with *kasrah* and from those of the *simile* مثال class, it is formed according to the measure مفعل; as from ضرب, he struck (aorist يضرب) we get مضرب, time or place of striking; from وضع, he put (aorist يضع) we have موضع, time or place of putting.

As exceptions to the above rule, there are several verbs which, though they have the medial redicals of their aorist moved with *dammah*, form the noun of time and place irregularly according to the measure مفعل; they are the following:

(1) مشرق, the place where the sun rises, or east.

(2) مغرب, the place where the sum sets, or west.

(3) مجزر, the place where a camel is slaughtered.

(4) مِرْفَق, the place where one rests his elbow, the elbow.

(5) مَسْقِط, the place where anything falls.

(6) مَفْرِق, the place of division, in particular the place where the hair divides in different direction, the crown of the head.

(7) مَنْبِت, the place of growing.

(8) مَنْخِر, the place of passing breath, or nostril.

(9) مَنْسِك, the place where a sacrifice is offered.

(10) مَسْجِد, the place of prostration, or a mosque.

(11) مَسْكِن, the place of dwelling, or habitation.

(12) مَطْلِع, the place of ascent, or rising.

Of these twelve nouns, the last three are, however, sometimes regularly used with the medial radical moved with *fathah*.

The measure مَفْعَلَة, is also used to denote a place where the object signified by the word from which it is derived, is found in abundance, as مَأْسَدَة, a place where lions are found in abundance, from أَسَد, a lion; مَذْأَبَة a place where wolves abound, from ذِئْب a wolf. This class of nouns is termed by some grammarians by the name of إِسْمُ الكَثْرَة, noun of abundace.

The (إسم الظرف) noun of time and place, from the verbs of the derivative triliteral as well as from the primitive and derivative quadriliteral, agrees in form with their passive

participles as مُدْخَل from ادخل (aorist يدخل) a time or place of making one enter ; مُنْصَرَف from انصرف (aorist ينصرف) a time or place of returning ; مُدَحْرَج from دحرج. (aorist يدحرج) a time or place of revolving

From verbs of the اجوف *concave* class with و it takes the form of مُقَام and مُخَاف (originally مُقْوَم and مُخْوَف, *vide* Rule 8, Appendix). But the اجوف with ي sometimes has the form مَصِير also.

Noun of Instrument, اسم الآلة

Noun of instrument is a noun indicating an instrument or means used in performing an action.

It is formed only from the primitive triliteral verbs and has the measures مِفْعَال, مِفْعَل, and مِفْعَلَة ; as, مِفْتَح مِفْتَاح, or مِفْتَحَة, an instrument of opening, or key from فَتَحَ, he opened ; مِقَصّ (orig. مِقْصَص) and مِقْرَاض, an instrument of clipping, or a pair of scissors, from قَصَّ and قَرَضَ, he clipped. مِقْوَد a bridle, from قَادَ he led, مِيزَان (orig. مِوْزَان) a balance, from وَزَنَ, he weighed ; مِرْوَحَة a fan from رَاحَ, he blew.

Some nouns of instrument are irregularly formed on the measures of فِعَال, مُفْعُل and مُفْعُلَة as خِيَاط, an instrument of sewing, or a needle, نِطَاق, an instrument of tying the waist, or a belt, مُنْخُل, a sieve, مُدُقّ, an instrument for pounding medicine ; مُكْحُلَة, a box, or instrument for holding collyrium, etc.

The relative Adjectives, الاسماء المنسوبة.

A sort of adjectives, corresponding in some respects to the English proper adjectives and adjectives ending with ly, ic, etc., is formed from nouns whether common or proper by adding the termination يّ to the nouns from which they are derived, and denotes that a person or thing belongs to or is connected with the sense of the noun (in respect of family, birth, religion, sect, trade, etc.,) as هَاشِمِيّ, related to the family of هَاشِم ; دِمَشْقِيّ born or living at Damascus, from دِمَشْق Damascus, أَرْضِيّ, earthly, from أَرْض, the earth ; عِلْمِيّ, scientific, from عِلْم science ; وَثَنِيّ one who worships وَثَن idol ; حنفي belonging to the sect founded by ابوحنيفه ; فَاكِهَانِيّ. one who deals in فاكهة, fruit. Such formation is called نسبة, *relation*, and the noun is called منسوب *related*.

On forming the adjective of this class, the primitive noun undergoes various changes, a brief description of which I now give.

1. On adding the termination يّ, the final *tanween* as well as the feminine termination ةٌ, and the terminations of the dual and plural, are rejected, as form مكة, the city Mecca مَكِّيّ, from قَيْسَانِ, قَيْسِيّ, form ضَارِبُونَ or ضَارِبَاتٌ ضَارِبِيّ ; when the plurals are proper names, then if it is declined like a plural, the termination is to be rejected, otherwise retained ; hence from قِنَّسْرِينَ (a place in Syria) which admits both declensions, has قِنَّسْرِيّ and also قنسرينيّ.

2. The letter ي or و in a noun formed on either of the measures فَعِيلَةٌ or فُعُولَةٌ when its medial radical is not an infirm letter and the noun not belonging to the *surd* (مضاعف) class, is rejected as from حنيفه name of a person حَنَفِيٌّ ; مَدِيْنَةٌ city مَدَنِيٌّ, كُهُولَةٌ middle age, كُهْلِيٌّ. But if its medial radical is an infirm letter, or when it is of *surd* class, the ي or و must be retained as from طَوِيلَةٌ a rope, طَوِيلِيٌّ, حَقِيْقَةٌ reality حَقِيْقِيٌّ. As exceptions to the above rule are طَبِيعِيٌّ related to طَبِيْعَةٌ nature and سليقِيٌّ related to سَلِيقَةٌ instinct سَلِيمِيٌّ, عَمِيرِيٌّ related to the tribe of سَلِيمَةٌ and عَمِيرَةٌ respectively, which retain ي although they are not of the *surd* class nor is their medial an infirm letter. And عُبَدِيٌّ and جُذَمِيٌّ related to the tribes of عُبَيْدَةٌ and جُذَيْمَةٌ have *dammah* in the first letter irregularly.

3. The letter ي from a noun formed on فُعَيلَةٌ is always dropped when it is not of *surd* class ; as from جُهَيْنَةٌ name of a tribe, جُهَنِيٌّ ; otherwise it must be retained as from حُبَيْبَةٌ name of a woman حُبَيْبِيٌّ.

4. The letter ي in a noun formed on فَعِيْلٌ or فُعَيْلٌ is retained when it does not belong to the defective (ناقص) class as حَنِيفِيٌّ related to حَنِيْفٌ one who professes the religion of حنيف Ibraham, عُقَيْلِيٌّ relative to عُقَيْلٌ a tribe.

The following are exceptions to the above rule :—

هُذَلِيٌّ related to هُذَيْلٌ (a tribe) ; ثَقَفِيٌّ related to the tribe of ثَقِيفٌ, فُقَمِيٌّ related to the tribe of فُقَيْمٌ, قُرَشِيٌّ related to قُرَيْشٌ the father of a well known tribe ; مُلَحِيٌّ related to مُلَيْحٌ.

5. Nouns formed on فَعِيلٌ, فَعِيلَةٌ, or فُعَيْلٌ, فُعَيْلَةٌ being of the defective class, reject first of the two *doubled yás* changing the final ي into و ; as from عَدِيٌّ (a tribe) عَدَوِيٌّ ; نَبِيٌّ a prophet نَبَوِيٌّ, غُنَيَّةٌ, غُنَوِيٌّ from قُصَيٌّ name of a noun قُصَوِيٌّ from أُمَيَّةٌ name of the father of a tribe, أُمَوِيٌّ.

6. The second ي of the form فَيْعِلٌ (for فَيْعِلٌ) is rejected, as سَيْدِيٌّ related to سَيِّد chief.

But طَائِيٌّ related to طَيِّءٌ (a tribe) is regularly formed.

7. The (الف مقصورة) short *alif* (ى or ا) being third radical of a triliteral noun, is changed into و on suffixing the ى as from رَحًى a mill, رَحَوِيٌّ ; عَصًا a staff عَصَوِيٌّ. But if the *alif* is a fourth letter in a quadriliteral noun, then, if the same *alif* has sprung from an original و or ى, it may either be changed into و (which is preferable) or be rejected, as from مَلْهًى (for مَلْهَوٌ) a musical instrument, مَلْهَوِيٌّ or مَلْهِيٌّ and from مَعْنًى (for مَعْنَيٌ) meaning, مَعْنَوِيٌّ or مَعْنِيٌّ. And if the *alif* has not sprung from an original و or ي, but be a fem termination, then if the second letter be quiescent, the ى may either be rejected (which is preferable) or changed into و as from حُبْلَى pregnant, حُبْلِيٌّ or حُبْلَوِيٌّ and sometimes (though rarely) an *alif* is added before the و as حُبْلَاوِيٌّ. If the second letter is moved with vowel the ى is invariably rejected, as from جَمَزَى a swift camel جَمَزِيٌّ. A noun which bears الف الالحاق *i.e.*, an *alif* resembling that of a feminine termination but not

being actually so, is like حُبْلَى, as أَرْطَى name of a tree أَرْطَوِيٌّ or أَرْطِيٌّ عِيسَى Jesus عِيسَوِيٌّ or عِيسِيٌّ.

When the *alif* is the fifth or sixth letter of a noun, it must be rejected on suffixing the ي of relation as from مُصْطَفَى chosen, *i.e.*. our prophet مُصْطَفِيٌّ ; قَبَعْثَرَى a large canal, قَبَعْثَرِيٌّ.

Obs.—The erroneous forms مُصْطَفَوِيٌّ and مُرْتَضَوِيٌّ (relative adjectives of مُصْطَفَى and مُرْتَضَى) are commonly used by modern writers.

8. The final letter ي preceded by *kasrah* when it is the third letter of a triliteral noun, is changed into و and the *kasrah* is changed into *fatḥah* as عَمَوِيٌّ related to عَمٍ (for عَمِيٌ) mentally blind. But when it is a fourth letter, it may be also changed into و but its rejection is preferable, as قَاضَوِيٌّ or قَاضِيٌّ related to قَاضٍ (for قَاضِيٌ) a judge. And when such ي is fifth and sixth, it must be rejected only, as مُشْتَرِيٌّ, related to مُشْتَرٍ (for مُشْتَرِيٌ) purchaser, مُسْتَسْقِيٌّ, related to مُسْتَسْقٍ (for مُسْتَسْقِيٌ).

9. When a final doubled ي comes at the end of a noun composed of more than three letters, it is superseded by ي of relation, as كُرْسِيٌّ related to كُرْسِيٌّ, a chair ; شَافِعِيٌّ related to the sect شَافِعِيٌّ, so the original and relative nouns both coincide in form with each other.

The servile ي in a form like مَرْمِيٌّ (for مَرْمُوِيٌ) may be rejected and radical ى changed into و superseding the *kasrah* of the second radical by *fatḥah*, as from مَرْمِيٌّ thrown, مَرْمَوِيٌّ ; but the better mode of formation is to supersede both the doubled

(ي) by ي of the relation, as in the obove rule—as مرمي related to مرمي.

10. The final *hamzah* of the (الف ممدودة) prolonged *alif* when the *alif* is a termination of the feminine gender, is always changed into ;[1] و as حمراوي related to حمراء (a red coloured female), بيضاوي a related to بيضاء a town in Persia, otherwise it may either be changed into و or retained ; as from كساء a mantle, كساوي or كسائي ; سماء heaven سماوي or سمائي . But if the *hamzah* be original it must remain unchanged, as قراء reader قرائي. The forms صنعاني related to صنعاء a city in Yemen. بهراني related to بهراء a tribe, روحاني related to روحاء name of a city جلولي related to جلولاء name of a place ; حروري related to حروراء a town, are exceptions to the above rule.

11. The letters ى and و following a quiescent letter at the end of word, generally form the relative without any change except the rejection of the final ة if there be any, as ظبيي related to ظبي, and ظبية (dear); ساوي related to ساوة a city ; except in بدوي related to بدو desert, قروي related to قرية village, in which the quiescent letter gets *fathah*. The grammarian Yonus changes ى into و as ظبوي .

When second radical is an ى doubled with the final ي, it reappears and the final one is changed into و as from طي a folding. طووي ; حي Arab village, حيوي .

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1 According to Ibn-i-Hatim, the *hamzah* also may be retained, as حمرائي

12. Such nouns which having lost their third redical, remained only with two letters, as أَبٌ (for أَبَوٌ) father, أَخٌ (for أَخَوٌ) brother حَمٌ (for حَمَوٌ) relative of a woman from her hasband's side, دَمٌ (for دَمَوٌ) blood, necessarily recover that lost letter, provided the medial letter be originally movable and a prosthetic *hamzah* is not added to it after rejection as أخ (originally أَخَوٌ) أَخَوِيٌّ ; اب (originally أَبَوٌ) أَبَوِيٌّ, otherwise its recovery is not necessary ; as from دَمٌ blood (originally دَمَوٌ) دَمَوِيٌّ or دَمِيٌّ ; اِبْنٌ (original بَنَوٌ) اِبْنِيٌّ or بَنَوِيٌّ and اِسْمٌ (original سُمُوٌ) اِسْمِيٌّ or سُمَوِيٌّ.

But such nouns which have lost their first redical do not resume it, as عِدَةٌ (orig. وَعْدٌ) makes عِدِيٌّ except when it is a لفيف مفروق *separate involute* kind as شِيَةٌ, وِشَوِيٌّ.

13. In the nouns formed on فَعِلٌ the *kasrah* of the medial letter is changed into *fathah* as from نَمِرٌ a leopard نَمَرِيٌّ ; but in the from فِعِلٌ the *kasrah* may be optionally retained as اِبِلٌ, اِبِلِيٌّ and in فُعَلٌ the *fathah* may either be changed into *kasrah* or retained, as from عِنَبٌ, عِنِبِيٌّ or عِنَبِيٌّ. But in nouns composed of more than three letters, the *kasrah* of the penultimate letter is not changed, as تَغْلِبِيٌّ from تَغْلِبُ a tribe.

14. When a relative adjective is formed from a proper name composed of to words, it is formed of the first part, as بَعْلِيٌّ from بَعْلَبَكُّ came of a city which is composed of بعل and بك ; and so تَأَبَّطِيٌّ from تَأَبَّطَ شَرًّا. In such proper names which consist of مضاف and مضاف اليه (governing and governed nouns)

there are two alternatives. If the first be one of the nouns, اب father ابن son أمّ mother بنت daughter it is rejected and ي is suffixed to the governed nouns (مضاف اليه) as from ابو بكر , بكري from ; ابن الزبير , زبيري otherwise the important part intended by the speaker will be retained, as امرءي from امرءالقيس ; and عبدي from عبد مناف عبيدي , from عبيدالله .

Sometimes the relative is formed on the measure فعللي by selecting two letters from each of the component parts or three from first and one from the second nouns, as عبشمي from عبد شمس , عبقسي from عبدالقيس , عبدري from عبدالدار .

15. When a relative adjective is to be formed from a plural, it must be rendered into singular forms, as from كتب , relative كتابي , and from مساجد , مسجدي ; except when the plural form is a proper name as كلابي relative to بني كلاب a tribe and انصاري to, انصار (the people of Medina who helped our prophet).

Obs.—Some relative adjectives from some proper names of the cities and towns chiefly (عجمي) foreign are irregularly formed, as جاري related to جيرة , بعقوي to بعقوبة , رازي to رى , اصطخرزي to اصطخر , مجزي to سجستان , مروزي to مرو , لري to لرستان , طبري to طبرستان , طبراني to طبرية , آذري to آذربيجان , جرناني or جراني to جران .

The relative adjective of يمن Yemen شام Syria form irregularly يمان or اليماني ; شآم or الشآمي ; instead of يمني and شامي which are also used.

The relative adjective from جسم body, نفس soul, نور light, روح spirit, etc., is formed by suffixing the termination اني and is

used chiefly in scientific and theological writings as جُسْمَانِيٌّ bodily, نَفْسَانِيٌّ mental, نُورَانِيٌّ illumined, رُوحَانِيٌّ spiritual.

We do not find any rule regarding the formation of this form of relative adjective in any original Arabic Grammar. My humble opinion is that this form was imported into the Arabic from the Syriac language when the scientific works were translated into Arabic by the Syriac Nestorian Christians in the days of the Abbaside Caliphs.

Sometimes a termination ةٌ is added to the end of the adjective of this class, converting it to the sense of an infinitive or abstract noun, as إِنْسَانِيَّةٌ humanity, from إِنْسَانٌ, خَادِمِيَّةٌ serving or the act of serving, from خادم a servant مَخْدُومِيَّةٌ service or being served.

Sometimes this sort of noun is formed from pronouns and particles or rather coined in the language of philosophical schools for the use of scientific writings as هُوِيَّةٌ the individuality or Itism from هُوَ he or it, أَنَانِيَّةٌ egotism from, أنا ego or I, كَيْفِيَّةٌ quality (lit. howness) from كَيْفَ how كَمِّيَّةٌ quantity from كم how much, ماهية quiddity from ماهو what is that etc.

The formation of the Diminutive Noun, التصغير.

Sometimes a certain modification is made in the forms of nouns for the purpose either of indicating the diminutive size of an object or paucity of number or of expressing contempt, affection, or endearment to a person or thing. This modification

is known in grammar by the name of التصغير the diminution.[1]

It is got in the triliteral nouns by changing its ordinary form into the measure of فُعَيْل as from رَجُل a man, رُجَيْل a little man; عَبْد a servant, عُبَيْد a little servant; كَلْب a dog, كُلَيْب a little dog; and in the nouns composed of four letters by changing them into the measure of فُعَيْلِل as عَقْرَب a scorpion, عُقَيْرِب a little scorpion. When the noun consists of five letters, but the fourth letter is an *infirm* one, in the *diminutive* it assumes the form of فُعَيْلِيل as عُصْفُور a sparrow, عُصَيْفِير a little sparrow, but when the fourth letter is a strong one or the noun consists of more letters than five, the diminutive فُعَيْلِل is formed from the first four, and the rest are rejected as سَفَرْجَل a quince, سُفَيْرِج a little quince, عَنْدَلِيب a nightingale, عُنَيْدِل a little nightingale. Sometimes the fifth letter in the former is retained as سُفَيْرِجَل.

1. The servile terminations ة - ى - اء - ان and the *alif* of the plural form أَفْعَال are retained unchanged in the diminutive, as زُبَيْدَة - حُبَيْلَى - حُمَيْرَاء - سُكَيْرَان - أُجَيْمَال dim: of زُبْدَة - حُبْلَى - حَمْرَاء - سَكْرَان - أَجْمَال.

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[1] The principal measures prescribed by the grammarians are فُعَيْل, فُعَيْعِل, (or فُعَيْلِل) فُعَيْعِيل (or فُعَيْلِيل) in which there is no regard of radical or servile letters. Hence مُحَيْرِيب is held to be in the measure of فُعَيْعِيل, though the letter م which comes instead of the ف of the measure, is a servile.

But nouns having a radical ان form their diminutive on فعیلیل as سلطان a king سلیطین, سرحان, a wolf سریحین.

2. An infirm letter changed into another one by any rule of permutation may be restored to its original when the cause of permutation is lost by the modification of vowel caused by the diminutive form ; as باب (originally بوب) The *wáw* (و) was changed into *alif* (ا) being preceded by the vowel *fáthah*, will make its dim. بویب and so also میزان (originally موزان), مویزین But عبید dim. of عید (for عود) أدید dim. of أدد (for ودد) تریث dim. of تراث (for وراث) are exeptions.

3. When the second or third letter is a *maddah* (مدة) it is always changed into *wáw* (و) in the dim. ; as خادم a servant, خویدم, محراب an arch, محیریب. (For *maddah* vide p. 3.)

4. The curtailed nouns which after losing their third radical remain with two letters get back the lost letter in the dim. ; as دم (for دمو) دمي (for دمیو), اخ (for اخو), اخي (for اخیو). Also such is the case when a servile *hamzah* is added to the curtailed nouns ; as بني in ابن and سمي in اسم.

The infinitives having و for its first radical, which having rejected the same, take the termination ة in exchange, resume the و in their dim. as عدة (for وعد) وعیدة.

5. Triliteral nouns of feminine gender which have no fem. termination ة get a ة in the dim. ; as ارض - اریضة : قدم - قدیمة except عریس dim. of عرس a bride, عریب dim. of عرب But such is not the case with quadriliteral, as عقیرب, dim. of عقرب a

scorpion, except قُدَيْدِيمَةٌ and وُرَيِّئَةٌ dim. of قُدّام before وراء behind.

6. When the letter *wáw* (و) or *alif* (ا) whether servile or sprung from the original (و or ي) follows the ي of dim. it is changed into ي and then the two *yás* coaleses together; as أحول squint-eyed أُحَيِّل (for أحَيْوِل) عصاً (orig. عَصَوٌ) عُصَيَّة (for عُصَيْاةٌ) غلام a servant غُلَيِّم (for غُلَيَام). But in أسود and جدول, أُسَيْوِد and جُدَيْوِل are also (though not elegantly) allowed, أُسَيِّد and جُدَيِّل are more elegant.

7. When after the application of the above rule three *yás* come together, the last is omitted in an elegant speech, as عُطَيٌّ (for عُطَيِّي) dim. of عَطَاء.

8. The short *alif* (ى) being sign of the fem. gender, when it comes after the fourth letter in a noun, is dropped; as, جُحَيْجِب dim. of جَحَجَبَى name of a tribe; but the prolonged *alif* (اء) is always retained.

9. A noun having two servile letters rejects one which is of less importance, as مُطَيْلِق - مُغَيْلِم - مُضَيْرِب and مُقَيْدِم, dim. of مُنْطَلِق - مُغْتَلِم - مُضَارِب and مُقَدِّم in which the *mim* is retained being important, indicating the participial form. When both are equal in point of importance, then either may be dropped; as قُلَيْسِيَة or قُلَيْنِسَة, dim. of قَلَنْسُوَة a cap. A noun having three servile letters retains one which is indicative of the form of the part of speech and reject the rest; as مُقَيْعِس in مُقْعَنْسِس. A noun of quadriliteral root rejects all its serviles; as مُقْشَعِر makes its dim.

قُشَيعِر but if there be a *maddah*, it must be retained being changed into ي as حُرَيجِيم dim. of اِحرَنجَام.

10. When a dim. is to be formed of a (جمع الكثرة) *plural of multitude*, there are two alternatives, either it must be rendered first to (جمع القلة) *plural of paucity* and then the dim. formed out of it, as عِلمان (pl. of multitude of غُلام) is rendered into عِلمة and then the dim. عُلَيمَة is formed out of it, or it is brought back to its singular form out of which the dim. is formed out, and then it is pluralised in the form of the *regular plural* (جمع السالم), as غِلمان is reduced to غُلام and then the dim. from it غُلَيِّم is pluralised, as غُلَيمُون and likewise دُور the *plural of multitude* of دَار is reduced first to its singular and then formed دُوَيرَة which is pluralised as دُوَيرَات.

11. When a dim. is formed of a compound noun, it is formed out of its first part, as عَبدُ اللّٰه dim. عُبَيدُ اللّٰه, بَعلَبَكّ dim. بُعَيلَبَكّ

There is another sort of dim. called تصغير الترخيم in which the word is rendered back to its primitive root by rejecting all its serviles and then its dim. is formed out of it as in the dim. اَحمَد or مُحَمَّد is حُمَيد

12. The demonstrative and relative pronouns (اسماء الاشارة) (و موصولات) take also their dim. forms by adding an *alif* at the end preceded by an ي, as

ذَا this (masc.)	dim.	ذَيَّا
تَا this (fem.)	,,	تَيَّا

اَلَّذِيْ he who	dim.	اَللَّذَيَّا
اَلَّتِيْ she who	„	اَللَّتَيَّا
اَللَّذَانِ they who (masc. dual)	„	اَللَّذَيَّانِ
اَللَّتَانِ they who (fem. dual)	„	اَللَّتَيَّانِ
اَلَّذِيْنَ they who (masc.)	„	اَللَّذَيُّوْنَ
اَللَّاتِ they who (fem.)	„	اَللَّتَيَّاتِ

Numbers.

In Arabic, there are three numbers, the singular, the daul and the plural. The singular denotes *one*, the dual *two* and the plural *more than two*.

The dual is formed by adding to the singular, the termination انِ (in the nominative case) and يْنِ (in the genitive and accusative cases) as رَجُلٌ "a man," رَجُلَانِ or رَجُلَيْنِ "two men," رِجَالٌ "men."

1. If in a noun the letter *alif* be the third letter, (which was originally *wáw* و) then it shall be changed into و *wáw* in the dual as عَصَا (orig. عَصَوٌ) "a staff," عَصَوَانِ "two staves-"

If the *alif* be not the third letter but the fourth, or upwards, or if the *alif* were originally ى *yá*, then it should be changed into ى *yá* on suffixing the termination of the dual as مُصْطَفَىٰ (originally مُصْطَفَوٌ) "the chosen," مُصْطَفَيَانِ "two chosen persons," حُبْلَىٰ "a pregnant woman" (in which the *alif* is the

termination of the feminine gender, and not originally (و or ي) حبليان "two pregnant women."

If a *prolonged alif* (الف ممدودة) be at the end of the singular, then if the same *alif* be a termination of the feminine gender, it shall be changed into و *wáw* on suffixing the termination of the dual, as حمراء "a red-coloured woman," حمراوان "two red-coloured women," otherwise it shall be retained as قرّاء "a skilful reader of the Koran." قرّاءان.

When two nouns signify two objects near each other in nature, or very commonly associated together, the dual number may then be formed from one of them, in order to indicate the sense of both; this is called by grammarians تغليب "to make one prevail over the other," or قمران or قمرين "two moons," *i.e.*, "the sun and the moon," when the two nouns are of the same gender, the shorter must prevail over the other as حسنان or حسنين "two Hasans" meaning حسن Hasan and حسين Husain "the beloved sons of the daughter of our prophet." عمران or عمرين "two Umars" that is ابوبكر Abubakr and عمر Umar, the first two caliphs. But in case of the two nouns being of different genders, the masculine is preferred to the feminine, as ابوان or ابوين "both parents," *i.e.*, أب "father" and أم "mother" and not أمّان or أمّين.

In Arabic plurals are of *two* kinds:—

1. Those which have only a single form are termed, by the Arab grammarians الجمع السالم or الجمع الصحيح *the sound or*

not pluralized in this form ; as رَجُلٌ "a man," in not pluralized as رَجُلُونَ or نَاهِقٌ "braying (as an ass)" is not pluralized نَاهِقُونَ However there are a few exceptions to the above rule which I shall herein state.

سَنَةٌ year, pl. سِنُونَ
أَرْضٌ the earth, pl. أَرَضُونَ
إِبْنٌ son, pl. بَنُونَ
أَهْلٌ family, pl. أَهْلُونَ
عَالَمٌ the world, pl. عَالَمُونَ

The feminine regular plural is formed of the

1. Proper names of females and such names of males as end in ة, as زَيْنَب Zainab (name of a lady) plural زَيْنَبَاتٌ ; طَلْحَةُ Talha (name of a man) plural طَلْحَاتٌ.

2. Feminine adjectives, of which the masculine gender has the regular plural, as صَادِقَةٌ "a truthful woman," plural صَادِقَاتٌ ; since its singular masculine صَادِقٌ is pluralized as صَادِقُونَ

3. Feminine substantive nouns ending in prolonged *alif* آء or short *alif* ى as ضَرَّآء "distress," plural ضَرَّاوَاتٌ ' ذكرى "memory," plural ذكريات

4. Names of letters of the alphabet as الف plural الفات , باء plural باءآت

5. All attributives not applicable to rational beings as نَاهِقٌ braying (as an ass) plural نَاهِقَاتٌ ; صَافِنٌ "a horse standing on three legs," plural صَافِنَاتٌ

6. Sometimes the verbal nouns or infinitives as تَعْرِيفٌ definition, plural تَعْرِيفَاتٌ

7. Common nouns of foreign origin even when they denote persons as سُرَادِقٌ "a tent," (Arabicised of the Persian word سراپرده) plural سُرَادِقَاتٌ - بيمارستان or مارستان "an hospital," plural بيمارستاناتٌ or مارستاناتٌ - آغا "an *Aga*," plural آغوات - باشا "a *Pasha*," plural باشوات . راجا "a Hindu king" راجوات

8. Adjectives which are used in the plural as substantives as كَائِنَاتٌ "entities" or beings (from كَائِنٌ "being,") مَوْجُودَاتٌ "beings" (from مَوْجُود ' found or existing") مَخْلُوقَاتٌ "creatures" (from مخلوق created).

Sometimes, several masculine substantive nouns which have no جمع مكسر broken plural as حَمَّام "a warm bath," plural حَمَّامَاتٌ, مُهِمّ "enterprising," plural مُهِمَّاتٌ

Remarks.—In the formation of the feminine of regular plural, the *jazm* of the *medial radical* in *feminine* substantives of the forms of فَعْلٌ, فَعْلَةٌ, فِعْلٌ, فِعْلَةٌ, فُعْلٌ, and فُعْلَةٌ when the second is not an infirm letter, is *sometimes superseded by fatḥah or vowel-point* homogenous to that of the preceding letter as أَرْضٌ plural أَرَضَاتٌ, قَصْعَةٌ "a dish," *plural* قَصَعَاتٌ, هند "*a name of a woman,*" *plural* هِنَدَاتٌ, كِسْرَةٌ "a fragment," plural كِسَرَاتٌ, ظُلْمَةٌ "darkness," plural ظُلُمَاتٌ or ظُلَمَاتٌ. *If the second radical be an infirm letter,* the *jazm* is always retained as جَوْزَةٌ "a nut," plural جَوْزَاتٌ, بَيْضَةٌ "an egg," plural بَيْضَاتٌ

The Irregular Plural. الجمع المكسر.

The Irregular *plural* has been divided into two classes : the first is termed جمع القلة *the plural of paucity*, because it is supposed by grammarians to be generally not applicable to any number above *ten*, and the second is termed جمع الكثرة *the plural of multitude*, held by them to be applicable to any number from three upwards.

However in point of fact the above limitation of the *plural of paucity* to a number not exceeding ten, is not practically observed, since it is sometimes used for a *plural of multitude*, being then applicable to the number above ten.

The *plural of paucity* is formed on the following four measures :—

1. أَفْعُلٌ

This form of plural is applicable to all substantive nouns (but not to the attributives) formed on the measure of فَعْلٌ provided the medial letter be not infirm as فَلْسٌ "a small coin," plural أَفْلُسٌ ; يَدٌ "hand," plural أَيْدٍ (originally أَيْدُيٌ whish becomes أَيْدٍ by Rule 14, Appendix).

Also it is applicable to the nouns of the following measures :—

1. فِعْلٌ as رِجْلٌ a leg, pl. أَرْجُلٌ
2. فُعْلٌ as قُفْلٌ a lock, pl. أَقْفُلٌ
3. فُعُلٌ as عُنُقٌ a neck, p. أَعْنُقٌ
4. فَعَلٌ as جَبَلٌ a mountain, pl. أَجْبُلٌ

5. فَعِلٌ as نَمِرٌ a panther, pl. أَنْمُرٌ

6. فِعْلٌ as ضِلْعٌ a nib, pl. أَضْلُعٌ

7. فُعُلٌ as ضَبُعٌ a hyena, pl. أَضْبُعٌ

Also this form of plural is applicable by analogy to all feminine substantives of four letters not ending in ة, and whose third letter is a quiescent infirm one, preceded by a homogenous vowel point as عَنَاقٌ, a female kid, pl. أَعْنُقٌ ; ذِرَاعٌ a cubit, pl. أَذْرُعٌ.

Exceptions.

It is anomalously applicable by authority of usage to certain nouns of the forms فَعْلٌ and فَعَلٌ of which the medial letter is *infirm*, as ثَوْبٌ, a garment, pl. أَثْوُبٌ ; قَوْسٌ, a bow, pl. أَقْوُسٌ ; سَيْفٌ, a sword, pl. أَسْيُفٌ ; عَيْنٌ, an eye, pl. اعين ; دار (orig. دَوَرٌ) a house, pl. أَدْوُرٌ ; نَابٌ (orig. نَيَبٌ) foretooth, or tusk, pl. أَنْيُبٌ. Likewise to some masculine substantives of four letters, whose third letter is an infirm one, preceded by a homogeneous vowel-point as نَهَارٌ, a day, pl. أَنْهُرٌ, غُرَابٌ a crow, pl. أَغْرُبٌ , etc.[1]

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[1] It should be borne in mind that in some cases the plural of one noun is formed on several measures, as for instance, the word ثَوْبٌ, cloth or garment, is pluralised sometimes on the measure أَفْعَالٌ as أَثْوَابٌ, sometimes on فِعَالٌ and ثِيَابٌ and sometimes on أَفْعُلٌ as أَثْوُبٌ and such is the case with سيف the forms of whose plural are أَسْيَافٌ, سُيُوفٌ, أَسْيُفٌ etc.

2. أَفْعَالٌ

This form of the plural is applicable to all nouns either substantive or attributive formed on the measure of فَعْلٌ and having an infirm letter for the medial radical as, قَوْلٌ, speech, pl. أَقْوَالٌ ; سَيْفٌ a sward, pl. أَسْيَافٌ ; عَوْنٌ helper, pl. أَعْوَانٌ ; حَيٌّ living, pl. أَحْيَاءٌ (orig. أَحْيَايٌ which becomes such according to Rule 9, Appendix).

It is applicable to all nouns, substantive or attributive, formed on any one of the following measures: whether the medial radical be infirm or not, *viz.*, فُعْلٌ فِعْلٌ, فَعَلٌ, فَعِلٌ, فُعُلٌ, فُعُلٌ, as حُكْمٌ an order, plural أَحْكَامٌ, نُورٌ light, plural انوار, حُرٌّ free, pl. أَحْرَارٌ, حِمْلٌ, a burden, plural أَحْمَالٌ, عِيدٌ a festival, plural اعياد, بِكْرٌ, a virgin plural أَبْكَارٌ, جَمَلٌ, a camel, plural اجمال, بَابٌ, a door (orig. بَوَبٌ), plural ابواب, فَخِذٌ, thigh, plural أَفْخَاذٌ, عَضُدٌ, arm, plural اعضاد, أُذُنٌ, ear, plural آذان.

It is applicable to all nouns, substantive or attributive, formed on the measure فَعُولٌ, and having the letter و for the last radical, as عَدُوٌّ, an enemy (orig. عَدُووٌ) plural اعداء, etc.

Also to all substantives (not to attributives) of the form فَعَلٌ or فِعِلٌ, as عِنَبٌ, grape, plural أَعْنَابٌ ; اِبِلٌ, a camel, plural آبَالٌ. This form of the plural is also applicable to attributives formed on either of the measure فَعِيلٌ or فَيْعِلٌ, as شَرِيفٌ, noble plural أَشْرَافٌ, مَيِّتٌ (orig. مَيْوِتٌ) dead, plural أَمْوَات.

It is applicable by the authority of usages to many nouns formed on the measure فَعْل of which the medial is not infirm. as نَهْر, river, plural أَنْهَار ; فَهْم, understanding, plural أَفْهَام ; وَهْم, imagination, plural أَوْهَام ; بَرّ, virtuous, plural أَبْرَار. It is sometimes also applicable by the authority of usage to nouns of the following measures :

فُعَل, as رُطَب, a ripe date, pl. أَرْطَاب.

فَاعِل, as طَاهِر, pure, pl. أَطْهَار.

,, as صَاحِب, companion, pl. أَصْحَاب.

فَعْلَة, as زَهْرَة, a blossom. pl. أَزْهَار.

فَعَلَة, as حَدَقَة, pupil of the eye, pl. أَحْدَاق, etc.

3. أَفْعِلَة

This form of plural is universally applicable to all masculine substantives, having four letters, of which the third is a quiescent infirm letter preceded by a homogeneous vowel-point, as طَعَام, food, plural أَطْعِمَة ; عَمُود, a pillar, plural أَعْمِدَة ; رَغِيف, a cake of bread, plural أَرْغِفَة .

It is sometimes applicable to nouns of the *surd* class (مضاعف) formed on the measure of فَعِيل, as حَبِيب, beloved, plural أَحِبَّة ; جَلِيل, glorious, plural أَجِلَّة . Besides this, it is also applicable to many other nouns. as وَادٍ (orig. وَادِيٌ), a valley, plural أَوْدِيَة ; قُرْط an earring, plural أَقْرِطَة .

4. فعلة

This form of plural is applicable only by the authority of usage, to nouns of the following measures:—

فعيل, as صبى, a boy, pl. صبية.

فعل, as { ولد, a child, pl. ولدة.
فتى, (orig. فتي) a youth, pl. فتية. }

فعل, as شيخ, an old man, pl. شيخة.

فعل, as ملح. salt, pl. ملحة.

فعال, as غزال, a fawn, pl. غزلة.

فعال, as غلام, a boy, pl. غلمة.

The Plural of Multitude

The plural of multitude has been divided into two classes: the second class being distinguished from the first by the term منتهى الجموع, the last of plurals, for reasons which I shall explain hereafter. The first class has, however, eighteen measures which I am stating below together with the nouns to which they are respectively applicable.

1. فعل

The form is aplicable first to the Simple Attributive Adjectives of the measure افعل, (not to افعل of اسم تفضيل); as احمر, red, plural حمر; ابيض, white, plural بيض (orig. بيض). Secondly, to the Simple Attributive Adjectives of the measure فعلاء feminine of the abovementioned افعل as حمراء, red, plural حمر Thirdly, rarely to nouns of the forms فعل, فعل, فعل, فعلة,

etc., as أَسَدٌ, a lion, plural أُسُدٌ; دَارٌ a house, (orig. دَوَرٌ,) plural دُوْرٌ; سَقْفٌ, a roof, plural سُقْفٌ, فُلْكٌ, a ship, plural فُلْكٌ; ships (both numbers being of the same form) نَاقَةٌ (orig. نَوَقَةٌ), a she-camel; pl. نُوْقٌ.

2. فُعُلٌ

This form is applicable to all substantives of the measures فَعَالٌ, فِعَالٌ, (whose medial and final letters are not homogeneous) as قَذَالٌ the back of the head, plural قُذُلٌ, كِتَابٌ a book, plural كُتُبٌ. It is applicable to nouns formed on the measures فَعُوْلٌ فَعِيْلٌ فَعِيْلَةٌ as سَرِيْرٌ a throne, plural سُرُرٌ; سَفِيْنَةٌ, a ship, plural سُفُنٌ; رَسُوْلٌ a messenger, plural رُسُلٌ.

3. فِعَلٌ

It is applicable to nouns of the measure فِعْلَةٌ, as حِكْمَةٌ, wisdom, plural حِكَمٌ; سِيْرَةٌ, character or life, plural سِيَرٌ; etc.

4. فَعَلَةٌ

This form is applicable to the verbal adjectives denoting masculine retional beings, and not having و or ى for the final redical, as طَالِبٌ, a seeker, plural طَلَبَةٌ; سَاحِرٌ a conjurer, plural سَحَرَةٌ.

5. فُعَلَةٌ

This form is applicable to all attributives formed on the measure فَاعِلٌ, denoting rational beings, and having the letter و

or ى for the last radical, as قاضٍ (orig. قاضيٌ), a judge, plural قُضَاةٌ; غازٍ (orig. غازوٌ), a religious warrior, plural غُزَاةٌ; (original forms قُضَيَةٌ and غُزَوَةٌ became such by Rule 4. Appendix).

6. فِعَلَةٌ

This form is applicable to nouns of the measures فَعْلٌ, فِعْلٌ, فُعْلٌ by the authority of prescription, as, رِطْلٌ a measure, plural رِطَلَةٌ; قِرْدٌ; a monkey, plural قِرَدَةٌ; دِيكٌ; a cock, plural دِيَكَةٌ; فِيلٌ; an elephant, plural فِيَلَةٌ; قُرْطٌ an earring, plural قِرَطَةٌ.

7. فُعَّلٌ

This form is analogously applicable to both genders of all attributives formed on the measures فَاعِلٌ - فَاعِلَةٌ excepting those belonging to the class of نَاقِص, defective, as كَامِلَةٌ or كَامِلٌ, perfect, plural كُمَّلٌ; There are few exceptions for those belonging to the نَاقِص, as غُزًّى (orig. غُزَّيٌ) is the plural of غَازٍ; a religious warrior.

8. فُعَّالٌ

This form is anologously applicable to all masculine attributives formed on the measure فَاعِلٌ, not having و or ي for the final radical, as, حَاكِمٌ, a judge, plural حُكَّامٌ; كَافِرٌ, an infidel, plural كُفَّارٌ.

9. فِعَالٌ.

This form is applicable to all nouns, substantive or attributive, formed on the measure فَعْلٌ, not having the letter ى for the first

or second radical, as, كَلْبٌ, a dog, plural كِلَابٌ ; صَعْبٌ, difficult, plural صِعَابٌ. Also it is applicable to all nouns formed on the measure فَعَلٌ, not being of the classes termed مضاعف, *surd* اجوف, *concave*, and ناقص, *defective* ; as, جَبَلٌ, a mountain, plural جِبَالٌ. Also applicable to all nouns formed on either of the measures فَعْلَةٌ and فَعَلَةٌ, as خَصْلَةٌ, character, plural خِصَالٌ ; رَقَبَةٌ, neck, plural رِقَابٌ ; to every substantive noun of the measures فَعْلٌ and فَعْلَةٌ, of which the medial radical is not و and the final one not ي, as رُمْحٌ, a spear, plural رِمَاحٌ ; بُقْعَةٌ, an abode plural بِقَاعٌ ; to feminine nouns formed on the measure فُعْلَى not the feminine of (أَفْعَلُ, اسم التفضيل) as أُنْثَى female, plural اِنَاثٌ ; to all attributives of both genders formed on the measures فَعِيلٌ and فَعِيلَةٌ (not having passive sense) as, كَرِيمٌ or كَرِيمَةٌ, generous, plural كِرَامٌ ; عَظِيمٌ or عَظِيمَةٌ great, plural عِظَامٌ ; to attributives formed on the measure فَاعِلٌ, as, نَائِمٌ, sleeping, plural نِيَامٌ ; to simple attributive adjectives of the measures فَعْلَانُ or فُعْلَانُ, having the feminine فُعْلَانَةٌ, as, نُدْمَانُ, feminine, نُدْمَانَةٌ repentant, plural نِدَامٌ ; خُمْصَانُ, feminine, خُمْصَانَةٌ, lean. plural خِمَاصٌ, and of the measure فَعْلَانُ having the feminine فَعْلَى, as, غَضْبَانُ, feminine, غَضْبَى, angry, plural غِضَابٌ.

10. فُعُولٌ

This form is applicable to nouns formed on the measures فَعْلٌ فِعْلٌ فُعْلٌ as, بَحْرٌ, sea, plural بُحُورٌ ; عِلْمٌ, science, plural

علوم; جُنْد, an army, جُنود; فَعَل, فَعِل, as, أَسَد, a lion, plural أُسود; وَعِل, a mountain goat, plural وعول; and (rarely) فاعل as, واقف, standing, plural وُقوف; شاهد, a witness, pl. شهود.

11. فُعلان

This form is applicable to nouns of the measure فَعِيل, as, قَضِيب, a twig or rod, plural قُضبان; خَلِيل, a friend, plural خُلّان; to those of the measure فاعل (attributive used as a substantive), as, فارس a horseman, plural فُرسان; شابّ, a youth, plural شُبّان; of the measure أفعل, having the feminine فعلاء, as أسمر, brown-colored, plural سُمران; أسود, black, plural سُودان; أبيض white, plural بِيضان (orig. بُيضان); to nouns of the measure فَعْل, or فَعَل, as بَطن, belly, plural بُطنان; بَلَد, a town, plural بُلدان; ذَكَر, a male, plural ذُكران, and of the measure فِعال, as جِدار, wall pl. جُدران.

12. فِعلان

This form is applied to nouns of the form فُعْل which have the letter و for the medial radical, as حُوت, a fish, plural حِيتان, and also to nouns of the measures فَعَل, فُعَل, فُعال and (rarely) فَعال and فاعل as تاج (orig. تَوَج) plural, تِيجان; فَتًى (orig. فَتَي), plural فِتيان; أخ, (orig. أَخَو) plural إخوان; جُرَذ a field mouse, plural جِرذان; غُلام, a boy, plural غِلمان; غَزال, a gazelle, plural غِزلان; حائط a wall, plural حِيطان. Sometimes (though rarely) to that of فَعِيل, as صَبِي a boy, plural صِبيان.

غَنِيّ ; أَحِبَّاءُ and أَخِلَّاءُ a friend, plural حَبِيبٌ and خَلِيلٌ ; أَصْدِقَاءُ rich, plural أَغْنِيَاءُ.

17. فَعَالَى

This form is applicable to all substantives of the measures فَعْلَى, فِعْلَى, as دَعْوَى, a claim, plural دَعَاوَى ; فَتْوَى a legal opinion, plural فَتَاوَى. It is applied to attributives of the measure فُعْلَى not the feminine of اسم التفضيل, (noun of superiority), as خُنْثَى a hermaphrodite, plural خَنَاثَى ; to attributives formed on the measures فَعْلَاءُ (which has no masculine of the measure أَفْعَلُ or فَعْلَانُ feminine فَعْلَى) ; فَعْلَانُ (feminine فَعْلَانَةٌ) ; as عَذْرَاءُ virgin, plural عَذَارَى ; سَكْرَانُ (feminine سَكْرَى) drunk, plural سَكَارَى ; كَسْلَانُ (feminine كَسْلَانَةٌ) slothful, plural كَسَالَى ; also to the masculine gender of attributives of the measure فَعْلَانُ (fem. فَعْلَاءُ) as, حَيْرَانُ perplexed, plural حَيَارَى.

18. فُعَالَى

This form is applicable to attributives formed on the measures فَعْلٌ as فَرْدٌ single, plural فُرَادَى ; أَفْعَلُ as أَحْمَقُ a fool, plural حُمَاقَى ; فَعِيلٌ as أَسِيرٌ a prisoner, plural أُسَارَى ; فَعْلَانُ (feminine فَعْلَى) as سَكْرَانُ drunk, plural سُكَارَى or فَعْلَانُ (feminine فَعْلَانَةٌ or فَعْلَاءُ) as نَدْمَانُ penitent, plural نُدَامَى ; حَيْرَانُ plural حُيَارَى.

Remarks. Besides the forms abovementioned, there are several other forms of the plural, which are termed by our native Arabic grammarians اسمُ الجمع *nouns of plural* or الجمع المعنوى *plural in respect of meaning*, because those

forms are held by them to be in reality singular, having the sense of plurals. To avoid these technicalities, they are in fact plurals, but of rare occurrence. However, we here insert several of these forms which are often used:— ...

فَعِيل — as { حِمَار an ass, plural حَمِير ; حَاجّ a pilgrim حَجِيج. مَاعِز a goat, plural مَعِيز. }

فُعُولَة — an بَعْل husband, plural بُعُولَة.

فِعَالَة — as حَجَر a stone, plural حِجَارَة ; صَاحِب a companion, plural صِحَابَة.

فِعَل — as حَلْقَة a ring, plural حِلَق ; خَادِم a servant, plural خَدَم.

فَعْل — as { شَارِب drinking, plural شَرْب ; رَاكِب a horseman, plural رَكْب ; صَاحِب a companion, plural صَحْب. }

The منتهى الجموع *the last of the plurals, otherwise called* جمع الجموع *the Plurals of Plurals.*

We have already stated that the second class of the irregular plurals is distinguished by the name منتهى الجموع the last of the plurals ; it is so called because when a noun is pluralised in this form, it cannot be made plural a second time, (which other forms of the plural admit) as أَكْلُب plural of كَلْب ; is again pluralised into أَكَالِب and so أَقْوَال plural of قَوْل ; may be pluralised a second time, as أَقَاوِيل. When a plural noun is pluralised a

second time, it called جمع الجموع *plural of plurals* ; nevertheless singular nouns are also pluralised in these forms directly.

The principal measures of منتهي الجموع *the last of the plurals* are فَعَالِيلُ , فَعَالِلُ and فَعَالِلَةٌ to which are correlative several other measures which we shall state here with their respective rules of application.

1. فَعَالِلُ

The form of the plural is applicable to all quadriliteral nouns as عَسْكَرٌ an army, plural عَسَاكِرُ ; to triliteral nouns rendered correlative to them by the re-duplication of the final radicals as قَرْدَدٌ rough and high ground, plural قَرَادِدُ .

It is applicable also to nouns composed of more than four letters and if they be primitive only, the final radicals are rejected, and if derivative, the servile letters too as سَفَرْجَلٌ a quince, plural سَفَارِجُ ; عَنْدَلِيبٌ nightingale, plural عَنَادِلُ ; عَنْكَبُوتٌ a spider, plural عَنَاكِبُ.

(*a*) اَفَاعِلُ

To substantives of the measure إِفْعَلُ (*i. e.*, without any regard to the vewel-points) with or without ة as إِصْبَعٌ a finger, pl. أَصَابِعُ ; أَرْنَبٌ a hare, pl. أَرَانِبُ ; أَنْمُلَةٌ the tip of a finger, pl. أَنَامِلُ. To the masc. of اسم التفضيل *noun of superiority* as أَكْبَرُ greater, pl. أَكَابِرُ.

(*b*) تَفَاعِلُ

To تَفْعَلٌ or تَفْعَلَةٌ, as تنصب a kind of tree, pl. تَنَاصِبُ ; تَجْرِبَةٌ experience, pl. تَجَارِبُ.

(c) مَفَاعِلُ

To مصدر ميمي (Inf. with *mim*) or اسم الظرف (Noun of Time and Place) and مِفْعَل (Noun of Instrument) as مَطْلَبٌ a desire, pl. مَطَالِبُ ; مَسْجِدٌ a place of worship, pl. مَسَاجِدُ ; مِفْتَحٌ an instrument of opening, or key, pl. مَفَاتِحُ. The words مُطْفِل a woman with child, pl. مَطَافِلُ and حُسْن beauty, pl. مَحَاسِنُ, are exceptions.

(d) فَعَائِلُ

To فَعِيلَةٌ as فَضِيلَةٌ excellence, pl. فَضَائِلُ ; خَطِيئَة an error, pl. خَطَايَا (orig. خَطَائِيُ), to فَعَالٌ, فَعُولٌ, فَعُولَةٌ, and فَعِيلٌ, and فَعِيلَةٌ, as رَكُوبَةٌ, a riding camel, pl. رَكَائِبُ ; عَجُوزٌ an old woman, pl. عَجَائِزُ ; دِعَامٌ a pillar, pl. دَعَائِمُ ; دَلِيلٌ an argument, pl. دَلَائِلُ ; خَزِينَةٌ a treasury, pl. خَزَائِنُ.

(e) فَوَاعِلُ

To فَاعِلٌ (substantive or attributive either peculiar to the female sex or to irrational being) as سَاحِلٌ the sea-shore, pl. سَوَاحِلُ ; حَامِلٌ a pregnant woman, pl. حَوَامِلُ ; نَاهِقٌ a braying animal or ass, pl. نَوَاهِقُ. To فَاعِلَةٌ, فَاعَلٌ, فَوْعَلٌ, فَوْعَلَةٌ as فَاكِهَةٌ a fruit, pl. فَوَاكِهُ ; قَالَبٌ a mould, pl. قَوَالِبُ ; كَوْكَبٌ a star, pl. كَوَاكِبُ ; صَوْمَعَةٌ a monastery, pl. صَوَامِعُ.

(f) فَعَالٍ or فَعَالِي

To فَعْلَاءُ, فَعْلَى, فِعْلَى, فَعْلِيَةٌ, فَعْلُوَةٌ etc., as صَحْرَاءُ a desert, pl. صَحَارٍ or صَحَارِي ; دَعْوَى claim, pl. دَعَاوٍ or دَعَاوِي ; سُرِّيَّةٌ a kept slave-girl, pl. سَرَارٍ or سَرَارِي ; تَرْقُوَةٌ the collar-bone, pl. تَرَاقٍ or تَرَاقِي.

Obs. The measure فعالِ was originally فَعَالِيُ which becomes such by Rule 15, Appendix.

(*g*) فَيَاعِلُ

To فَيْعَلٌ *as* صَيْقَلٌ *a polisher, pl.* صَيَاقِلُ *etc.*

(*h*) فَعَاعِلُ

To فُعَّلٌ (without any *regard to* vowel-points) as خُرَّقٌ *inactive,* pl. خَرَارِقُ.

(*i*) فَعَالِنُ

To فِعْلَنٌ (without any regard to vowel-points) as فِرْسِنٌ a camel's hoof, pl. فَرَاسِنُ.

(*j*) فَعَاوِلُ

To فَعْوَلٌ as جَدْوَلٌ a rivulet, pl. جَدَاوِلُ.

(*k*) يَفَاعِلُ

To يَفْعَلٌ as يَلْمَقٌ a species of garment, pl. يَلَامِقُ.

2. فَعَالِيْلُ

It is applicable to every noun composed of five letters or *more of which the penultimate letter is a servile infirm one,* preceded by a homogeneous vowel-point ; as قِرْطَاسٌ paper, pl. قَرَاطِيس ; عُصْفُورٌ a sparrow, pl. عَصَافِيرُ ; قِنْدِيلٌ a candle, pl. قَنَادِيلُ etc.

(e) فَعَالِيٌّ

This form is applicable to all substantives (not to relative adjectives) of the measure فُعْلِيٌّ or فَعْلِيٌّ, as كُرْسِيٌّ a chair, pl. كَرَاسِيُّ ; كُرْكِيٌّ a crane, pl. كَرَاكِيُّ.

3. فَعَالِلَةٌ [1]

This form with its correlative أَفَاعِلَةٌ is applicable to nouns derived from foreign languages or to relative adjectives الاسماء المنسوبة as فَيْلَسُوفٌ a philosopher, pl. فَلَاسِفَةٌ ; فِرْعَوْنُ pharaoh, pl. فَرَاعِنَةٌ ; أَرْمَنِيٌّ an Armenian, pl. أَرَامِنَةٌ ; بِرْطَنِيٌّ a Briton, pl. بَرَاطِنَةٌ ; بَرْمَكِيٌّ related to the family of Barmak, pl. بَرَامِكَةٌ ; أَشْعَرِيٌّ belonging to أَشْعَرُ name of the founder of a school of theology, pl. أَشَاعِرَةٌ ; قَيْصَرُ a Cæsar, pl. قَيَاصِرَةٌ ; كِسْرَى Arabicism of خسرو a king of Persia, pl. اكاسرةٌ ; أُسْقُفٌ a bishop, pl. أَسَاقِفَةٌ. Also it is occasionally applicable to substantives and attributives of five or more letters, of which the penultimate letter is a servile one preceded by a homogeneous vowel-point, as أُسْتَاذٌ a master, pl. أَسَاتِذَةٌ ; تِلْمِيذٌ a disciple, pl. تَلَامِذَةٌ ; جَبَّارٌ most powerful, pl. جَبَابِرَةٌ ; مَلَكٌ an angel (original مَلْئَكٌ), pl. مَلَائِكَةٌ.

Irregular Formation of the Plural.

The plurals of some nouns are quite different in words from their singulars.

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[1] According to some grammarians, this form is not reckoned as one of منتهى الجموع since it admits of *tanween* which the other forms of it do not admit.

They are called by our grammarians الجمع من غير لفظه. These are إمرءة a woman, pl. نِساء, نِسْوَة or نِسْوان ; ذو a possessor, pl. الو ; خُلد a mole, pl. مناجذ.

But there are some plurals of this class though apparently formed anomalously, yet their roots may be traced to be uniform with those of their singulars by referring to their original forms, a- أُمّ mother (original امهة), pl. اُمَّهات ; شاة a goat (original شوة), pl. شياه ; مائة (original ماه or موه) pl. مياه or أمواه ; فَم mouth (original فوه), pl. افواه.

The gender of nouns. تذكير و تانيث

In Arabic, nouns have two genders: masculine and feminine, but there are, some nouns which are common to both genders.

The terminations of the feminine gender are ة and the two *alifs* called (الف ممدوده) *prolonged alif* آء and الف مقصوره *shortened alif* ى. Every noun having one of these terminations must be regarded as feminine, as وَالِدَة mother, ظُلْمَة darkness, ذِكْرَى admonition, حُبْلَى pregnant woman, صَحْرَاء desert, وَرْقَاء a fem. dove, except when the noun signifies a male animal, in which case it must be considered as masculine, as طَلْحَة name of a man, عَلَّامَة a very learned man. There are, however, many nouns in Arabic, which though they have no feminine terminations, are used as feminine. These are of two classes.

1st. Feminine by signification. (المونث المعنوي)

2nd. Feminine by usage. (المونث السماعي)

Under the first head, come all those nouns, common as well

as proper, which denote the female sex, as أُمٌّ mother, عَرُوسٌ bride, عَجُوزٌ an old woman, مَرْيَمُ Mary زَيْنَبُ name of a lady, etc. Of the 2nd class, those which are reducible to rules, are as follow :—

(1) Names of countries and towns, because the words أرض, قرية, مدينة etc. (which are feminine) are prefixed to them, pressed or understood, as مِصْرُ Egypt, قبرس Cyprus, شام Syria, etc., *i.e.*, أَرْضُ شام, قَرْيَةُ قبرس, مَدِينَةُ مصر.

(2) Nouns *denoting the winds and different kinds of fire,* as رِيحٌ wind, نَسِيمٌ breeze, نَارٌ fire, قَبُولٌ the east wind, دَبُورٌ the west wind, شَمَال the north wind, جَنُوب the south wind, سعير and جَحِيمٌ blazing fire, سَقَرُ hell fire, etc.

(3) Nouns denoting the double members of the body, as يَدٌ hand, رِجْلٌ leg, قَدَمٌ foot, عَيْنٌ eye, etc.

(4) All irregular plurals جمع مُكَسَّر as اقوال صحيحة correct sayings, قلوب ضيقة narrow hearts.

Besides these, there are many other nouns which are used as feminine. They are quite anomalous, being not reducible to rules and depending only on usage, as أَرْضٌ the earth, شَمْسٌ the sun, نَفْسٌ soul, رُوحٌ spirit, دَارٌ a house, خَمْرٌ wine, etc. There are also some nouns which are common to both genders, as سِرَاطٌ a road, سُوقٌ a market, سَمَاءٌ the heaven, طَرِيقٌ and سَبِيلٌ road, قِدْرٌ a kettle, عُنُقٌ the neck, لِسَانٌ the tongue, فَرَسٌ a horse, نَخْلٌ a date-tree, إِصْبَعٌ a finger, etc. Among the feminine nouns *by usage*, those of the triliteral class are considered to have the

feminine termination ة understood, since they assume it in their diminutive forms, as ارض, اُرَيضَة ; شمس, شُمَيسَة etc.

Again among all feminine nouns in genral those denoting the female sex of animals are distinguished by the term المونث الحقيقي *the real feminine*, and those which are not such, are called المونث الغير الحقيقي *the assumed feminine*, or المونث اللفظی *the verbal feminine*.

Defined and undefined nouns.

Defined nouns are first all common nouns, having the definite article اَل prefixed to them, as الرَّجُل the man, اَلفَرَس the horse, etc. Secondly, all proper nouns, as جعفر, زيد etc. Thirdly, personal, demonstrstive and relative pronouns. Fourthly, those *muzâf* (مضاف) to any noun belonging to any of the foregoing classes. The rest are what are called *undefined nouns.*

Article.

The Arabs have only the definite article ال *al* [1] the, which is not liable to any change on account of number or gender. The place of the indefinite article, however, is supplied by a تنوين *tanween*, called تنوين التنكير *tanween ut tankir*, as رجل a man. If the substantive to which the article is prefixed, happens to begin with any of the *solar letters*, [2] *viz.*, ت ث ر ز د ذ س ش ص ض

[1] Hence several words in English being of Arabic origin are still found with the Arabic article *al*, as Algebra الجبر, alembic الانبيق, alcohol الكحل

[2] The solar letters are called حروف شمسي and the rest lunar حروف قمري

ن ل ظ ط (see page 45), the ل of the article assumes the sound of the first latter of the noun both coalescing under the sign *tashdid*, thus اَلتُّرْكُ the Turk, اَلشَّمْسُ the sun, اَلنُّورُ the light, etc.

In this case, however, the ل must always be written in its own form though its sound is altered. On prefixing an article to a noun, the final *tanween* (*núnation*) is suppressed as اَلرَّجُلُ=رَجُلٌ.

Obs. The definite article ال is called لام العهد when it restricts the sense to a certain individual, as اَتَى الرَّجُلُ the man has come, that is, a particular man. It is also termed لام الجنس generic *lám*, when the whole species or genus of the thing denoted by the noun to which it is prefixed, is meant; as, اَلرَّجُلُ خَيْرٌ مِنَ النِّسَاءِ man is better than woman. In the former case, the noun preceded by ال should be translated into English by a noun with *the*, and in the latter case by a noun without any article. A third sort of لام *lám* is called لام الاستغراق comprehending *lám*, which denotes all individuals of the noun to which it is prefixed, as اَلْاِنْسَانُ فَانٍ man is mortal.

The cases of nouns.

There are three cases in Arabic : Nominative, Accusative, and Genitive.[1] The marks by which these cases are severally distinguished, differ in different classes of nouns. There are, however, several nouns which do not admit of case-marks,

[1] Nominative حالت فاعلي , Accusative حالت مفعولي and Genitive حالت اضافي or جري .

and are called مبني (*mabni*) indeclinable. Those that admit of case-marks are called معرب (*mu'rab*) declinable.

Obs. The term *indeclinable* has been erroneously applied by Mr. W. Wright and other Anglo-Arabic grammarians to the class of declinable nouns, termed by Arab grammarians غير المنصرف (*ghair-ul-munsarif*).

The different kinds of case-marks which are used in different classes of nouns are as follow:—

(1) In all nouns of the singular number (not of the class termed غير المنصرف which will be explained hereafter); in all irregular plurals, جمع مكسّر excepting the class termed منتهي الجموع *plural of plurals* and in all those nouns of the defective class (ناقص) whose penultimate letter is quiescent, the sign of the Nominative is *dammah* ـُ that of the Accusative is *fathah* ـَ of the Genitive is *kasrah* ـِ thus:—

Nom.	Acc.	Gen.
رَجُلٌ a man	رَجُلًا	رَجُلٍ
رِجَالٌ men	رِجَالًا	رِجَالٍ
دَلْوٌ a bucket	دَلْوًا	دَلْوٍ
ظَبْيٌ a deer	ظَبْيًا	ظَبْيٍ

(2) In nouns of the dual number and in the word اثنان, two case-marks are, for the Nominative ان — and for the Accusative and Genitive, يْن — thus:—

Nom.		Acc.	Gen.
رَجُلَانِ	two men	رَجُلَيْنِ	رَجُلَيْنِ
اِثْنَانِ	two	اِثْنَيْنِ	اِثْنَيْنِ

In those nouns of the dual number to which pronouns are affixed or which are مضاف, *muzáf* to some other nouns and in the words كلاهما, and كلتاهما both, the sign of the Nominative ـَا *alif* and of the Accusative and Genitive cases ـَي thus:—

Nom.		Acc.	Gen.
اِبْنَاهُمَا	their (dual) two sons	اِبْنَيْهِمَا	اِبْنَيْهِمَا
اِبْنَا زَيْدٍ	Zaid's two sons	اِبْنَيْ زَيْدٍ	اِبْنَيْ زَيْدٍ
كِلَاهُمَا	both	كِلَيْهِمَا	كِلَيْهِمَا
كِلْتَاهُمَا	both	كِلْتَيْهِمَا	كِلْتَيْهِمَا

(3) In regular plural nouns of the masculine gender, and in the words عشرون, ثلثون, etc., the case-mark for the Nominative is ـُو and for the Accusative and Genative ـِي thus:—

Nom.		Acc.	Gen.
مُسْلِمُوْنَ	Moslems	مُسْلِمِيْنَ	مُسْلِمِيْنَ
عِشْرُوْنَ	twenty	عِشْرِيْنَ	عِشْرِيْنَ

In the regular plural nouns mentioned above when they are مضاف *muzáf* to some other nouns, or when pronouns are affixed

to them, and in the words أُلُو possessors, the case-mark for the Nominative is ـُـ و and for Genitive and Accusative ـِـ ي thus:—

Nom.		Acc.	Gen.
مُسْلِمُوالْهِنْدِ	Moslems of India	مُسْلِمِى الْهِنْدِ	مُسْلِمِي الْهِنْدِ
أُلُومَالٍ	Possessor of wealth	أُلِي مَالٍ	أُلِيْ مَالٍ

(4) In these six nouns, اب a father, اخ a brother, حم a father-in-law, هن an obscene thing, فم (for فوه) mouth, and ذو possessor, when they are مضاف *muzáf* to other nouns (and when the 1st personal pronoun ى is not suffixed to them) the case-mark for the Nominative is و, for the Accusative ا and for the Genitive ي thus:—

Nom.		Acc.	Gen.
ابو زيدٍ	Zaid's father	اَبَا زَيْدٍ	اَبِي زَيْدٍ
اَخُو زَيْدٍ	Zaid's brother	اَخَا زَيْدٍ	اَخِي زَيْدٍ
حَمُو زَيْدٍ	Zaid's fathar-in-law	حَمَا زَيْدٍ	حَمِي زَيْدٍ
هَنُوهِنْدٍ	Hind's—	هَنَا هِنْدٍ	هَنِيْ هِنْدٍ
فُو زَيْدٍ	Zaid's mouth	فَا زَيْدٍ	فِي زَيْدٍ
ذُو مَالٍ	Possesser of property	ذَا مَالٍ	ذِي مَالٍ

(5) In the regular plural nouns of the feminine gender, the sign of the Nominative is *dammah* ـُـ of the Accusative and Genitive *kasrah* ـِـ thus :—

Nom.		Acc.	Gen.
مُسْلِمَاتٌ	Female Moslems	مُسْلِمَاتٍ	مُسْلِمَاتٍ

Obs. The regular plurals of the masculine and feminine genders and the dual number have *dipotote* case-marks, *i.e.*, the Accusative and Genitive have the same sign.

(6) In those nouns which have for their final letter ي preceded by a letter moved with *kasrah*, the sign of the Nominative and that of the Genitive are *dammah* and *kasrah* understood, but that of the Accusative is *fatḥah* expressed :—

Nom.		Acc.	Gen.
قَاضٍ	Judge	قَاضِياً	قَاضٍ
اَلْقَاضِى	The Judge	اَلْقَاضِىَ	اَلْقَاضِى

(7) In those nouns whose final letter is ى or ـٰ the case-marks are all understood, as عصاً and موسىٰ thus :—

Nom.		Acc.	Gen.
مُوْسىٰ	Moses	مُوْسىٰ	مُوْسىٰ

There are certain classes of معرب declinable nouns, termed غير المنصرف *ghair-ul-munsorif*, which do not admit of *tanween* and have *dipotote* case-marks, *i.e.*, have the same sign for Accusative and Genitive cases, *i.e.*, *fatḥah* without *tanween*.

1. All plurals of the class منتهى الجموع, *i.e.*, plurals of the forms فُعَالِلُ فَعَالِيْلُ مَفَاعِلُ مَفَاعِيْلُ فَوَاعِلُ فَوَاعِيْلُ etc. as عَنَادِلُ قَنَادِيْلُ مَسَاجِدُ etc.

2. All adjectives of the form اَفْعَلُ, as اَسْوَدُ black, اَبْيَضُ white, etc.

3. Proper names ending in ة as طَلحَةُ, name of a man مَكَّةُ, the city of Mecca, زُبَيدَةُ name of a princess, etc.

4. Proper nouns of the feminine gender not ending in ة but either of foreign origin, or consisting of four letters, or of three only, such that the medial one is movable; as مصر Egypt, مَاهُ name of a town in Turkey in Asia, زَيْنَبُ name of a lady, سَقَرُ name of a particular part of hell.

5. Proper nouns of foreign origin which consist either of four letters or three only, such that the medial one is movable; as إبْرَاهِيمُ Abraham, جِبْرَئِيلُ Gabriel, إِسْحٰقُ Ishaq, شَتَرُ name of a fort, etc. But those consisting of three letters of which the second is not movable, are not included under the classes غير المنصرف; as نُوحٌ Noah, لُوطٌ Lot, etc.

6. All common nouns and adjectives ending either in *alif-ul mamdúdah*, prolonged *alif* (آ), or *alif-ul-maqsúrah*, shortened *alif* (ى); as, حَمْرَآءُ, red, صَفْرَآءُ, yellow, صَحْرَآءُ, a desert, حُبْلَى, a pregnant woman.

7. Adjectives of the form فَعْلَانُ, of which the feminine is فَعْلَى as سَكْرَانُ, fem. سكرى, drunk.

8. Proper nouns ending in نُ as سُفْيَانُ عُثْمَانُ, etc.

9. Proper nouns whose forms resemble those peculiar to verbs, or of any of the persons of the aorist, as شَمَّرُ name of a horse, شَلَّمُ Jerusalem, ضُرِبُ name of a man, أَحْمَدُ Ahmed, يَزِيدُ Yazid, تَدْمُرُ Tadmir (palmyra).

10. Distributive numerals of the forms فُعَالُ, مَفْعَلُ, as ثُلَاثُ and مَثْلَثُ three by three, and likewise the words اُخَرُ plural of اُخْرَىٰ, another, and جُمَعُ, plural of جَمْعَاءُ, all.

11. Proper nouns of the measure فُعَلُ supposed to have been derived from common nouns or adjectives without any etymological rule; as, عُمَرُ Umar, زُفَرُ Zufar, (supposed to have been derived from عَامِرٌ and زَافِرٌ).

Declension of the ghair-ul-munsarif غير المنصرف

Nom.	Acc.	Gen.
مَسَاجِدُ	مَسَاجِدَ	مَسَاجِدَ
اَسْوَدُ	اَسْوَدَ	اَسْوَدَ
طَلْحَةُ	طَلْحَةَ	طَلْحَةَ
زَيْنَبُ	زَيْنَبَ	زَيْنَبَ
سَقَرُ	سَقَرَ	سَقَرَ
اِبْرَاهِيمُ	اِبْرَاهِيمَ	اِبْرَاهِيمَ
شَتَرُ	شَتَرَ	شَتَرَ
صَحْرَاءُ	صَحْرَاءَ	صَحْرَاءَ
سَكْرَانُ	سَكْرَانَ	سَكْرَانَ
عُثْمَانُ	عُثْمَانَ	عُثْمَانَ
شَلَّمُ	شَلَّمَ	شَلَّمَ
اَحْمَدُ	اَحْمَدَ	اَحْمَدَ
ثُلَاثُ	ثُلَاثَ	ثُلَاثَ
اُخَرُ	اُخَرَ	اُخَرَ
جُمَعُ	جُمَعَ	جُمَعَ
عُمَرُ	عُمَرَ	عُمَرَ

When any noun of this class is preceded by the definite article ال, or when it is مضاف to some other noun, it admits of *kasrah*, and becomes منصرف *triptote* as:—

Nom.	Acc.	Gen.
اَلْمَسَاجِدُ	المساجِدَ	المساجِدِ
مَسَاجِدُ الْمُسْلِمِيْنَ	مساجِدَ المسلمينَ	مساجِدِ المسلمينَ

Personal Pronouns. ضمائر

These are of two classes, the isolated, and the affixed. The isolated personal pronouns are the following:—

1. Nominative. فاعلي

	Masculine.			Feminine.		
Person.	Sing.	Du.	Pl.	Sing.	Du.	Pl.
3rd.	هُوَ	هُمَا	هُمْ	هِيَ	هُمَا	هُنَّ
2nd.	اَنْتَ	اَنْتُمَا	اَنْتُمْ	اَنْتِ	اَنْتُمَا	اَنْتُنَّ
1st	اَنَا	نَحْنُ	نَحْنُ	اَنَا	نَحْنُ	نَحْنُ

2. Accusative. مفعولي

	Masculine.			Feminine.		
Person	Sing.	Du.	Pl.	Sing.	Du.	Pl.
3rd.	اِيَّاهُ	اِيَّاهُمَا	اِيَّاهُمْ	اِيَّاهَا	اِيَّاهُمَا	اِيَّاهُنَّ
2nd.	اِيَّاكَ	اِيَّاكُمَا	اِيَّاكُمْ	اِيَّاكِ	اِيَّاكُمَا	اِيَّاكُنَّ
1st.	اِيَّايَ	اِيَّانَا	اِيَّانَا	اِيَّايَ	اِيَّانَا	اِيَّانَا

Obs. The isolated Accusative pronouns are not used but when they are placed before the verb, as in this passage of the Qurán إِيَّاكَ نَعْبُدُ Thee we adore; or when another word intervenes between the verb and the pronoun, as زَيْدٌ ضَرَبَ الْيَوْمَ إِيَّاهُ Zaid beat him this day.

The Affixed Pronouns. ضمائر متصل

The affixed pronouns are those which are always suffixed to or joined to a verb, a noun, or a preposition. When joined to a verb, they are either in the Nominative or in the Accusative case and when joined to a noun or a preposition, they are always in the Genitive case.

(1) *The Affixed Pronouns, Nominative.* ضمائر متصل فاعلي

These are of two kinds, بارز *expressed* and مستتر *implied*. The *expressed* are in fact the terminations of the verb; as (تَ) in فَعَلْتَ, (تِ) in فَعَلْتِ, (تُ) in فَعَلْتُ, (نَا) in فَعَلْنَا, (تُمَا) in فَعَلْتُمَا, (تُمْ) in فَعَلْتُمْ, (تُنَّ) in فَعَلْتُنَّ, (ا) in فَعَلَا, (وا) in فَعَلُوا, (نَ) in فَعَلْنَ.

The *implied* are those which are understood, before the singular mesculine and feminine 3rd person of the preterite; as, فَعَلَ and فَعَلَتْ *i.e.*, هو فَعَلَ and هي فَعَلَتْ; before the singular and plural 1st person, the singular 2nd person, the singular 3rd person masculine and feminine of the aorist as أَفْعَلُ *i.e.*, انا أَفْعَلُ; نَفْعَلُ *i.e.*, نحن نَفْعَلُ; تَفْعَلُ *i.e.*, انت تفعلُ; يفعلُ *i.e.*, هو يفعلُ; تَفْعَلُ *i.e.*, هى تفعلُ and before the imperative as اِفْعَلْ *i.e.*, انت اِفْعَلْ.

(2) *The Affixed Pronouns, Accusative.*

Person.		Sing.	Du	Plural.
3rd.	mas	هُ as ضَرَبَهُ	هُمَا as ضَرَبَهُمَا	هُمْ as ضَرَبَهُمْ
,,	fem.	هَا as ضَرَبَهَا	هُمَا as ضَرَبَهُمَا	هُنَّ as ضَرَبَهُنَّ
2nd.	mas.	كَ as ضَرَبَكَ	كُمَا as ضربكما	كُمْ as ضَرَبَكُمْ
,,	fem.	كِ as ضَرَبَكِ	كُمَا as ماضربكما	كُنَّ as ضَرَبَكُنَّ
1st. mas. and fem	نِي as ضَرَبَنِي		نَا as ضربنا	نَا as ضَرَبَنَا

(3) *The Affixed Pronouns, Genitive.*

(a) Suffixed to a noun. كِتَابٌ "a book".

Person.		Sing.	Du.	Plural
3rd	masc	هُ as كِتَابُهُ his book	هُمَا as كتابهما	هُم as كتابهم
,,	fem.	هَا as كتابها her book	هما as كتابهما	هُنَّ as كتابهن
2nd	masc.	كَ as كتابكَ thy book	كما as كتابكما	كُم as كتابكم
,,	fem.	كِ as كتابكِ thy book	كما as كتابكما	كُنَّ as كتابكن
1st	com.	ي as كتابي my book	نا as كتابنا	نا as كتابنا

(b) Suffixed to a preposition (لِ to, or for).

Person.		Sing.	Du.	Plural
3rd.	masc.	ه as له to, for him	هما as لهما	هم as لهم
,,	fem.	ها as لها to, for her	هما as لهما	هن as لهن
2nd.	masc.	ك as لك to, for thee	كما as كم	لكما as لكم
,,	fem.	ك as لك to, for thee	كما as لكما	كن as لكن
1st. masc. and fem.		ي as لي to, for me	نا as لنا	نا as لنا

Obs. When the suffixes هُ, هُمَا, هُمْ, هُنَّ, follow a *kasrah* or ي the ه takes *kasrah*; as, مِنْ رَبِّهِ إِلَيْهِ، فِيهِ. The final م of the pronominal suffixes تُمْ and كُمْ take ـُ followed by و when they are followed by another pronominal suffix; as ضَرَبْتُمُوهُ, you beat him; أَعْطَيْتُكُمُوهُ, I gave it to you.

Demonstrative Pronouns. اسماء اشارة

These are of two kinds:—

(1) Those which indicate near objects, قريب *viz*:—

Sing	Du.	Plural.
Masc. ذَا this, Fem. تَا, تِي, تِهِي, تِهِ ذِي, ذِهِي, ذِهِ	ذَانِ or ذَيْنِ تَانِ or تَيْنِ	أُولَى or أُولَاءِ

The particle ها which is written ه is often prefixed to the 1st class, as:—

Sing.	Du.	Plural.
Masc. هٰذَا this Fem. هٰذِى or هٰذِهِ	هَاتَانِ هَاتَيْنِ هٰذِهِ هَاتِي	هٰؤُلَاءِ they

(2) Those which indicate remote objects, which are formed by adding 'ک' or 'لک' to the first kind. They are the following:—

Sing.	Du.	Plural.
Masc. ذٰلِكَ or ذَاکَ Fem. تِلْكَ or تَاكِ	ذَانِكَ or ذَيْنِکَ تَانِكَ or تَيْنِكَ	أُولَاکَ or أُولَائِکَ

Local Demonstrative Pronouns.

هنا هُنَا هِنَّا here, هنالك , هناك here, هٰهنا here, ثَمَّ , ثَمَّة here, there, hence.

Relative Pronouns.

Sing.	Du.	Plural
Masc. الَّذِي who. which	اَللَّذانِ	الَّذِينَ اَللَّذِينَ
Fem. اَلَّتِى	اللَّتَيْنِ or اللَّتَانِ	اَللَّاتِي اَللَّاءِي اَللَّوَاتِي اَلْلاءِ

Examples:— هٰذا الكتابُ الّذِي اِشْتَرَيْتُهُ مِنْ زيد This is the book which I have bought from Zaid.

تلك المرأة التي شَتَمَتْ زَيدًا That is the woman who abused Zaid

هٰولاءِ الزوجات اللّاتي طَلَّقْتُموهن These are the wives whom you have divorced.

The words مَنْ and مَا are Compound Relative, *i.e.*, they are ralative including the antecedent. The former is aplicable to rational beings, and the latter to irrational animals and inanimate objects ; as مَنْ قَنَعَ غَنِيَ He who is contented becomes rich ; اِضْرِبْ مَنْ ضَرَبَكَ Beat him who beat thee ; هٰذا ما كَسَبَتْ يَداكَ This is what thy hands have acquired ; اَنَا اُعْطِيْكَ مَا تَطْلُبُ I will give thee what thou wantest.

These two pronouns are also used in interrogations, as مَنْ اَبُوكَ Who is thy father ? مَا اسْمُكَ What is thy name ? The word أَيٌّ (fem. أَيَّةٌ) who, which or what, is generally used

in interrogation, and it governs the substantive in the genitive case as أَيُّ كِتَابٍ What book ? أَيَّةُ اِمْرَأَةٍ Which woman ?

Again these three words (أَيّ , مَا , مَنْ) are sometimes used as conditional particles (*vide* Syntax).

When used as relative it is equivalent to اَلَّذِي who or which, as اِضْرِبْ أَيَّ رَجُلٍ فِي الدَّارِ i. e., اَلرَّجُلَ الَّذِي فِي الدَّارِ Beat the man who is in the house.

It is always used as *muzáf* to a noun or pronoun.

Distributive Pronouns.

There is no distributive pronoun in Arabic, the place of it is, however, supplied by the word كُلُّ governing an undefined noun (اسم نكرة) in the genitive ; as, كُلُّ رَجُلٍ each man, كُلُّ وَاحِدٍ each or every one. But when the word is *muzáf* (مضاف) to a defined plural noun or to a pronoun, it has the signification of *all* and *whole*, as كُلُّ الرِّجَالِ all men, كُلُّهُ whole of it, كُلُّهُمْ all of them.

THE NUMERALS.

Cardinal Numbers.

Eng.	Arabic	Masc.	Fem.
1	١	وَاحِدٌ أَحَدٌ	وَاحِدَةٌ اِحْدَى
2	٢	اِثْنَانِ	اِثْنَتَانِ ثِنْتَانِ

Eng.	Arabic	Masc.	Fem.
3	٣	ثَلٰثَةٌ	ثَلٰثٌ
4	٤	اَرْبَعَةٌ	اَرْبَعٌ
5	٥	خَمْسَةٌ	خَمْسٌ
6	٦	سِتَّةٌ	سِتٌّ
7	٧	سَبْعَةٌ	سَبْعٌ
8	٨	ثَمَانِيَةٌ	ثَمَانٍ or ثَمَانِيْ
9	٩	تِسْعَةٌ	تِسْعٌ
10	١٠	عَشَرَةٌ	عَشْرٌ

Obs. From *three* to *ten* the feminine termination ةٌ is added to the masculine, while the feminine is irregularly left without ةٌ.

From *eleven* to *nineteen* both inclusive, the cardinal numbers are composed of units and of the number *ten* which then is regularly in the masculine عَشْرَ and in the feminine عَشْرَةَ, the final letters of both the parts having a *fatḥah* without *tanween* in all cases, except اثنا عشر which becomes اِثني عشر in the accusative and genitive cases.

Eng.	Arabic	Masc.	Fem.
11	١١	اَحَدَ عَشَرَ	اِحْدَى عَشْرَةَ
12	١٢	اِثْنَا عَشَرَ	اِثْنَتَا عَشْرَةَ
13	١٣	ثَلٰثَةَ عَشَرَ	ثَلٰثَ عَشْرَةَ

Eng.	Arabic	Masc.	Fem.
14	١٤	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ
15	١٥	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ
16	١٦	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ
17	١٧	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ
18	١٨	ثَمَانِيَةَ عَشَرَ	ثَمَانِيْ عَشْرَةَ
19	١٩	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ

The Decades from Twenty upwards.

20	٢٠	عِشْرُونَ
30	٣٠	ثَلٰثُونَ
40	٤٠	أَرْبَعُونَ
50	٥٠	خَمْسُونَ
60	٦٠	سِتُّونَ
70	٧٠	سَبْعُونَ
80	٨٠	ثَمَانُونَ
90	٩٠	تِسْعُونَ
100	١٠٠	مِائَةٌ
200	٢٠٠	مِائَتَانِ
1,000	١٠٠٠	أَلْفٌ
2,000	٢٠٠٠	أَلْفَانِ

When these decades are composed of units, the conjunction وَ is inserted between the two numbers, the smaller number being put first, as اَحَدٌ وَعِشْرُونَ twenty-one اِثْنَانِ وَعِشْرُونَ twenty-two, etc.

The numbers for more than two hundred are as follows:

ثَلٰثُ مِائَةٍ three hundred, اَرْبَعُ مِائَةٍ four hundred, خَمْسُ مِائَةٍ five hundred, سِتُّ مِائَةٍ six hundred, سَبْعُ مِائَةٍ seven hundred, ثَمَانُ مِائَةٍ eight hundred, تِسْعُ مِائَةٍ nine hundred.

The numbers more than two thousand are thus expressed: ثَلٰثَةُ آلَافٍ 3,000, اَرْبَعَةُ آلَافٍ 4 000, and so on up to ten thousand. Beyond ten thousand they are مِائَةُ اَلْفٍ 1,00,000, مِائَتَا اَلْفٍ 2,00,000, ثَلٰثُمِائَةِ اَلْفٍ 3,00,000, etc. Afterwards تِسْعُمِائَةِ اَلْفٍ 9,00,000, اَلْفُ اَلْفٍ 10,00,000, and so forth.

The numerals indicating numbers made up of thousands, hundreds, tens and units may be expressed in two ways. Either thousands are put first and followed successively by hundreds, units and tens, as ثَلٰثَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَاَحَدٌ وَعِشْرُونَ 3,721, or the order is reversed by putting the units first and then hundreds, and thousands, as اَحَدٌ وَعِشْرُونَ وَسَبْعُ مِائَةٍ وَثَلٰثَةُ آلَافٍ 3,721.

Ordinal Numbers.

Eng.	Masc.	Fem.
1st	اَوَّلُ	اُولٰى
2nd	ثَانٍ or ثَانِيْ	ثَانِيَةٌ

Eng.	Masc.	Fem.
3rd	ثَالِثٌ	ثَالِثَةٌ
4th	رَابِعٌ	رَابِعَةٌ
5th	خَامِسٌ	خَامِسَةٌ
6th	سَادِسٌ	سَادِسَةٌ
7th	سَابِعٌ	سَابِعَةٌ
8th	ثَامِنٌ	ثَامِنَةٌ
9th	تَاسِعٌ	تَاسِعَةٌ
10th	عَاشِرٌ	عَاشِرَةٌ
11th	حَادِيْ عَشَرَ	حَادِيَةَ عَشْرَةَ
12th	ثَانِيْ عَشَرَ	ثَانِيَةَ عَشْرَةَ
13th	ثَالِثَ عَشَرَ	ثَالِثَةَ عَشْرَةَ
14th	رَابِعَ عَشَرَ	رَابِعَةَ عَشْرَةَ

Fractional Numbers.

In the Arabic, *half* is called نِصْفٌ and besides it all other fractional numbers are expressed by words of the forms فُعْلٌ or فُعُلٌ taken from the corresponding radical numbers ,as ثُلْثٌ a third, رُبُعٌ one-fourth, خُمُسٌ one-fifth, etc.

Distributive Numbers.

These are expressed either by twice repeating the ordinary number, as وَاحِدٌ وَاحِدٌ one by one, ثَلٰثَةٌ ثَلٰثَةٌ three by three, or by words of the measure فُعَالُ or مَفْعَلُ derived from the radical numbers, as أُحَادُ or مَوْحَدُ one by one, ثُنَاءُ or مَثْنٰى two by two, ثُلَاثُ or مَثْلَثُ three by three, رُبَاعُ or مَرْبَعُ four by four, and so on up to ten. All such measures are *diptote*. The relative adjectives are thus formed out of them, as ثُنَائِيٌّ related to, or composed of two, ثُلَاثِيٌّ related to or composed of three, and so رُبَاعِيٌّ, خُمَاسِيٌّ, سُدَاسِيٌّ, سُبَاعِيٌّ, etc.

PARTICLES الحروف

The Particles in Arabic may be classified under four heads, *viz.*, Prepositions, Adverbs, Conjunctions and Interjections.

Preposition.

These Particles are called by Arabic Grammarians حُرُوفُ الجَرِّ *i. e.*, particles that govern nouns in the genitive case. These are 17 in number ب - ت - ل - ك - و - مِنْ - عَنْ - اِلَى - فِي - رُبَّ - عَلٰى - حَتّٰى - مُذْ - مُنْذُ - حَاشَا - خَلَا - عَدَا .

Of these the first four are inseperable prepositions, *i. e.*, they being single letters, are, in writing, always united with the following noun.

Remarks. 1st. بِ means *in, at, near, by, with, through* ; as اَقَمْتُ بِالْمَدِيْنَةِ I lived *in* Medina ; هُوَقَائِمٌ بِالبَابِ he is standing *at* the

door; مررت بزيد I passed *near* or *by* Zaid ; كتبت بالقلم I wrote *with* the pen ; بعت الفرس بسرجه I sold the horse *with* its saddle ; سلكت بهذه الطريق I walked *through* this road.

Obs. The particle ب sometimes denotes cause, as تعبت بطول السفر I became weary by long travel ; and also expresses distinction between two numbers ; as تولد زيد بعد عمرو بسنتين Zaid was born two years after the birth of 'Amr. This particle is also used in converting a neuter verb into a transitive ; as جاء بالكتاب he brought the book ; ذهب الله بنوره God took his light. It is sometimes used in swearing ; as بالله انه صادق By God, he is true. In a negative and interrogative sentence, it is sometimes used as redundant before the predicate ; as ما زيد بقائم Zaid is not standing ; أليس الله بحاكم Is not God a Judge ? هل زيد بقائم Is Zaid standing ?

2nd. ت signifies *by* (in swearing) ; as تالله هو حي by God, he is living. This particle is prefixed only to the word الله and to no other word.

3rd. ل signifies *for, to, on account of* ; as الجل للفرس the covering is for the horse ; الحمد لله praise be to God ; قتل بكفره he was slain on account of his infidelity.

Obs. The preposition ل is alaways used with *kasrah*, except when it is joined to an affixed pronoun, in which case it is moved with *fatḥah* ; as له to him, لها to her, لك to thee, لنا to us, etc., with the exception of the affixed pronoun *of* the first person singular ; as لي to me. This particle sometimes expresses

swearing in pronouncing a serious case; as لله لا يؤخّرُ الاجلُ by God, death will make no delay. It denotes possession (تمليک); as المال لزيد the property is Zaid's, and also causation, as بكَى للوجع he wept for pain. Sometimes it is used idiomatically with *fatḥah* as a kind of interjection expressing cry for help; (استغاثه) as يا لَزيدٍ help O Zaid! يالَلأميرِ لزيدٍ O Amír! help Zaid. As a conjunction when prefixed before an aorist. it changes the *ḍammah* of its last letter into *fatḥah* and has the force of *in order that* or *to the end that*, as قامَ لِيَذْهَبَ he got up in order to go away.

It is often used with *fatḥah* before the predicate of a sentence especially when the subject is preceded by انّ, as انّ زيدًا لَقائمٌ verily Zaid is standing. But in this case it does not govern the noun in the genitive case, and is called لام التاكيد emphatic *lám*.

4th. ك signifies *like, as, resembling,* as زيدٌ كالاسدِ Zaid is like a lion.

This particle being joined with the demonstrative pronoun ذا and the relative pronoun ما, forms كذا, *thus, like that* and كما *in the same manner.* Sometimes it is used as redundant, as لَيْسَ كَمِثْلِهِ شيءٌ there is nothing like him.

5th. و is used in swearing, and prefixed only to substantives and not to pronuns, as وَاللّهِ لا اَشْرَبُ الخَمْرَ by God, I will never drink wine.

6th. مِنْ signifies *from, of, then.* It also implies commencement of a motion or an action, as سِرتُ مِنَ البَصْرةِ إلى الكُوفةِ I walked

from Basrah to Kúfah. Sometimes it is used to relate a thing and then it is called بيانيه *explicative*, as مَا اشْتَرَيْتُ مِنَ الثَّوبِ جَيِّدٌ whatever (of cloth) I have bought, is good. It also expresses composition, as الْإِنْسَانُ مُرَكَّبٌ مِنْ جَسَدٍ وَ نَفْسٍ man is composed of body and soul. It also comes redundant in a negative sentence, as مَا جَاءَنِي مِنْ أَحَدٍ nobody came to me, *i.e.*, مَا جَاءَنِي أَحَدٌ

7*th.* عن signifies *from*, *away from*, *after*, *far*.

This particle also signifies separation from, distance or transition. as رَمَيْتُ السَّهمَ عَنِ الْقَوسِ I shot the arrow from the bow; غِبْتُ عَنْ زَيدٍ I went away from Zaid.

8*th.* الى means *to*, *until*. It indicates termination of an action, as سِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ I walked from Basrah to Kúfah.

9*th.* في denotes *in*, with reference to time or place; as جَلَسْتُ فِي الْمَسْجِدِ I sat in the mosque. It is sometimes used to express multiplication, as ثَلٰثَةٌ فِي خَمْسَةٍ three multiplied by five.

10*th.* رُبَّ has the force of *a few*, *many*, *much*, *often*, as رُبَّ رَجُلٍ لَقِيتُهُ I met a few men; رُبَّ مُبَارِزٍ قَاتَلْتُهُ I fought with many soldiers. It is sometimes used compounded with ما, as رُبَّمَا *often*, *sometimes*. This particle is not strictly speaking a preposition, according to the idea entertained of it by the Engli h grammarians, but an adjective or an adverb, hence it has not been classed under the head of preposition by Prof. W. Wright and other Anglo-Arabic grammarians.

11*th.* عَلَى means *on*, *upon*, *above*, *in*, as زَيدٌ عَلَى السَّطحِ Zaid is *upon* the terrace.

It has sometimes the force of *against*, as opposed to لِ which expresses *favour* or *behalf*, as لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ whatever a soul has acquired will be either for or against her. Sometimes it has the force of *according to*, as قَعَدَ فِي الْمَسْجِدِ عَلَى عَادَتِهِ he sat in the mosque according to his habit. It is idiomatically employed to express debt or duty, as عَلَيَّ أَلْفُ دِينَارٍ (literally), upon me a thousand dinars, *i.e.*, I owe a thousand dinars; عَلَيْكَ أَنْ تُصَلِّيَ thou oughtest to pray. Being prefixed to the second person, pronoun it has the signification of خُذْ seize; as عَلَيْكَ زَيْدًا *i.e.*, خُذْ زَيْدًا seize Zaid.

12th. حَتَّى means *as far as, until, even*; as صَلَّيْتُ حَتَّى مَطْلَعِ الْفَجْرِ I prayed till the dawn of day; سَارَ الْقَوْمُ حَتَّى طُلُوعِ الشَّمْسِ the people travelled until daybreak; أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا I have eaten the fish even its head. When this particle precedes the aorist, it governs it in the accusative (نصب); as لَنْ تَدْخُلَ الْجَنَّةَ حَتَّى تُسْلِمَ thou shalt not enter the Paradise until thou becomest a *Moslem*.

13th مُذْ and *14th*. مُنْذُ signify *since*; as مَا رَأَيْتُهُ مُذْ يَوْمِ الْجُمُعَةِ or مُنْذُ يَوْمِ الْجُمُعَةِ I have not seen him *since* Friday.

15th حَاشَا, *16th* خَلَا and *17th* عَدَا signify *excepting*, or *except*, *with the exception of*, as جَاءَ الْقَوْمُ حَاشَا زَيْدٍ The people came excepting Zaid; رَأَيْتُ الْقَوْمَ عَدَا زَيْدٍ I saw the people except Zaid, etc. These particles were originally verbs signifying *being beyond* or *being separated from*; hence they sometimes, especially when

preceded by the relative pronoun ما, govern the following noun, in the accusative, as جَاءَ الْقَوْمُ مَا عَدَا زَيْدًا the people came who were beyond Zaid.

There are several particles which are placed by the native grammarians under the head of اسماءُ الظُّرُوف *Nouns denoting time and place*; nevertheless they are reckoned by the Anglo Arabic grammarians as prepositions. They govern the nouns following them in the genitive, not on account of their being حُرُوف الجرِّ but for their being مضاف *muzáf* to them. The principal of these are the following:—أَمَامَ *before*; بَعْدَ *after*; بَيْنَ *between* or *among*; تَحْتَ *beneath, below, under*; سَوَاء or سوى *besides* or *except*; حَوْلَ *round, around*; دون *under, beneath, beside*, فَوْقَ *above* قَبْلَ *before*, غير *except*, قدام *before*, مع *with*, وراء *beyond, behind* لدا, لدن, لدى, لدا, لد *near, before*, etc.

These words being preceded by verbs or participles are governed in the accusative, consequently read with *fatḥah*, as قَامَ زَيْدٌ أَمَامَ الأَمِيرِ Zaid stood before the Amír; زَيْدٌ قَائِمٌ فَوْقَ السَّقْفِ Zaid is standing above the terrace. Among the above-mentioned words, the words قبل, بعد, فوق and تحت, when used absolutely, *i.e.*, without their مضاف اليه, *governed nouns*, must be مبني علي الضم *dammated* without *tanween* and not declinable by the effect of any governing word. as لله الأمرُ قَبْلُ وَمِنْ بَعْدُ the command is for God before everything and after everything, *i. e.*, مِنْ قَبْلِ كُلِّ شَيْءٍ and مِنْ بَعْدِ كُلِّ شَيْءٍ.

Adverbs.

Adverbs in Arabic may be divided into two classes: *General*, and *Prescriptive.* The former are nearly all nouns and adjectives in the accusative case. These are in fact the adverbial complements of the sentence, called by our grammarians الحال المفعول المطلق,التمييز and المفعول فيه, as سَرِيعاً *quickly*, in the sentence جاءَ زَيدٌ سَرِيعاً Zaid came quickly. I give here a few instances of it from which the student may understand others by analogy[1] أَبَداً *for ever*, (with a negative particle) *never* ; جِدًّا *very* ; جَمِيعاً *together* ; خَارِجًا *outside* or *without* ; دَاخِلًا *inside* or *within* ; كَثِيرًا *much* ; قَلِيلًا *little* ; لَيْلًا *by night* ; نَهَارًا *by day* ; مَعاً *together* ; يَوماً daily (one day) ; اَلْيَوم *to-day* ; غَداً *to-morrow* ; مَجَّانًا *gratis* ; لَاسِيَّمَا or سِيَّماً *especially* ; وحده *alone* ; فضلًا *freefrom*, *much more.*

The second class of adverbs, are several nouns called by our grammarians اسماء الظروف *nouns denoting time and place* ; as قَبْلُ or قَبْلَ *before*; بَعْدُ *after*, *afterward* ; مِنْ بَعْدُ *after here*; بين *between*; بَيْنَا or بَيْنَمَا *whilst*, *meanwhile*, *during this time*; تَحْتَ *below*, *under*, *during*; حَيْثُ *where*, *wheresoever*, مِنْ حَيْثُ *whence*; مِنْ ثَمَّ *hence*; حَيْثُمَا *whensoever*; رُبَّمَا *often*, *sometimes*; رَيْثَمَا *until* ; كَيْفَ *how* ; كَيْفَمَا *any how* ; مَتَى *when* ; مَتَى مَا or مَتَمَا *whenever* ; مَهْمَا *as often as*, *as long as* ; أَيْنَ *where* ; أَيْنَمَا *wheresoever* ; أَيَّانَ *where.* The following are the conjunctive adverbs usually employed in a past sense, إذْ sometimes signifies *on a*

[1] For further elucidation of the subject *vide* Syntax

sudden, lo, as in this sentence بَيْنَمَا انَا قَاعِدٌ اِذْ جَاءَ رَجُلٌ in the mean time I was sitting, on a sudden a man came, and sometimes it signifies *for* and *when* ; اِذْ ذَاكَ or اِذَاكَ *then, at that time* ; اِذَنْ or اِذاً *now, at this time* ; اِذَا *when suddenly, on a sudden.* To these I may add the demonstrative pronouns, هُنَا *here*, هَنَّا, هُنَاكَ, هُنَالِكَ and هَهُنَا *there*, or *here.* Secondly, particles of several denominations. They are as follw :—

1st. Particles called by our grammarians اَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ They are placed before sentences governing the subjects in the accusative. They اِنَّ or اَنَّ *verily* or *verily that* كَاَنَّ *as if* لٰكِنَّ *but,* لَيْتَ *would to God,* لَعَلَّ, *perhaps, by chance.* Examples. اِن زيد فاضل *Verily* Zaid is a learned man, سَمِعْتُ اَنَّ زَيْدًا ذَاهِبٌ I have heard that Zaid is *verily* going, كَاَنَّ زَيْدًا اَسَدٌ *as if* Zaid is a lion, قَامَ زَيْدٌ لٰكِنَّ عَمْرًا جَالِسٌ Zaid is standing *but* Amír is sitting, لَيْتَ الشَّبَابَ عَائِدٌ *would to God* that youth be returning, لَعَلَّ عَمْرًا خَارِجٌ *perhaps* Amr is coming out.

Obs. They also admit the affixed pronouns : اِنَّهُ عَالِمٌ verily he is learned, اِنَّمَا (compound of اِن and ما) *unless, since, it is not but, only.* It does not affect the noun which it precedes, and so also كَاَنَّمَا .

2nd. The particles governing the aorist in the accusative, (حروف نواصب المضارع) *viz.,* اَنْ *that,* لَنْ *never,* كَيْ *so that, in order that,* اِذَنْ *now,* لِ (called لام کی *lám* of *Kai*) حَتّٰى *even, until.* These are placed before the aorist giving it نصب, as سَمِعْتُ اَنْ يَخْرُجَ

I heard that thou wilt go out ; لَنْ يَضْرِبَ زَيْدٌ Zaid will never strike, تَعَلَّمْتُ كَيْ أَكُونَ عَزِيزاً I learnt so that I may be honoured, إِذَنْ تَدْخُلُ الْجَنَّةَ now thou wilt enter Paradise (this is said in answer to him who said أَسْلَمْتُ I became a Moslem) سَكَتَ لِيَسْمَعَ كَلَامِى he remained silent that he might hear my speech, اِضْرِبْ حَتَّى يَمُوتَ beat him until he dies.

Obs. Strictly speaking, the particles ل and كى , لكن may more properly be classed under the head of conjunction than the adverbs ; but I have placed them under the same category as they are placed by our native grammarians.

3rd. The particles which, when placed before the aorist, give it *jazm* and curtail all *núns* called نون الاعراب. These are:— لَمْ *not no*, لَمَّا *not yet*. These two particles when placed before the aorist, convert it into the sense of negative preterite, but the negative implied by لما comprehends all future times. This لما sometimes denotes *when*, *after* or *after that*, and then it may be used before a preterite too, as لما رأنى زيد بكى when Zaid saw me he wept.

4th. The particles called those of affirmation (حروف الايجاب) They are:—نعم *yes, very well, even so.* It is used in confirming what another person had, whether the statement be in the affirmative or negative ; as أَجَاءَ زَيْدٌ has Zaid come ? نعم Yes. بلى *yes it is, nay, it is so.* This particle is used after the interrogative and negative propositions, as أَمَا كَفَاكَ هٰذَا الدِّرْهَمُ is not this *dirham* sufficient for thee ? بَلَى yes, it is ; إى *yes,*

verily. It is followed by an oath, as اى وَ اللّٰهِ انّهُ الحقّ by God, it is true جَيْر Yes.

5th. The particles called by our grammarians حُرُوف الاسْتفهام particles of interrogation. These are ا *whether*, هَل *whether*, as اَجَاءَكَ زيدٌ has Zaid come to thee? هَل عِندَكَ دِرهَمٌ whether there is a *dirham* with thee?"

6th. The particles called حروف التحضيض والتوبيخ particles of inducement and censure. They are الا هلا *whether not*, *why not*, لولا , لوما *if not*. When these particles are prefixed to the preterite, they denote censure as the person addressed has left out something desirable, as هَلّا اكرمتَ زيدًا وَقَدكَانَ ضَيفَكَ why didst thou not honour Zaid, while he was your guest; and when prefixed to the aorist they imply inducement; as هَلَّا تَقرَأُ لِتَكُونَ عالمًا why dost thou not read that thou mayst become a learned man?

7th. The particle called by our grammarians حرف التوقع. It is قد which being prefixed by فَ conjunction or لَ of emphasis becomes فَقَد and لَقَد, When this is prefixed to the preterite, it implies that something uncertain has recently taken place, that something expected has been realized, that something has happened in agreement with, or in opposition to certain symptoms or circumstances; as you should say to a man who expects the coming of Zaid قَدجَاءَ زيدٌ verily, Zaid has come. When this particle is prefixed to the aorist, it means *sometimes*, *often*, *perhaps*, as الجواد قَديَفتُرُ a talented man sometimes becomes dull.

8th. The particles called التاكيد . . . phatical particles.

They are ل called لامِ التاكيد *lám* of corroboration, and the two *núns* called النون الثقيلة *heavy nún* and النون الخفيفة *light nún*; the former of these are prefixed to the noun as well as to the verb, as انّ زيداً لقائمٌ verily, Zaid is standing and لوجاء زيدٌ لبلك if Zaid would come, verily he would be destroyed. It is often used to the predicate of a sentence to which إنْ and لَوْ are prefixed, as it has been known by the above examples. The *núns* are only suffixed to the verbs; as لَيَقُومَنَّ زيدٌ Verily Zaid will stand.

9th. The particles called حروف التفسير, particles of interpretation. They are أَيْ, *namely* أَنْ, *that is.*

10th. The particle denominated حرف الرّدع, particle of emphatical negation. It is كَلَّا, *not at all, by no means, never so*, as هَلْ ضَرَبْتَ زيداً Hast thou beated Zaid? كَلَّا Never.

Besides the abovementionad classes of particles, there are several other words which may be reckoned among adverbs; they are فقط *only, merely*; فَحَسْبُ *only, merely*; لاَ غَيْرُ *only, nothing else*,

Conjunctions.

In Arabic, conjunctions may be divided into three classes: 1st *Copulative*; 2nd *Disjunctive* and 3rd *Conditional.*

1st Copulative Conjunctions.

They are و *and* ف *and then*, ثُمَّ *and then*, and حَتَّى *even.*[1]

Obs. The first of these is used merely for connecting either

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[1] This حَتَّى should not be confounded with the foregoing حَتَّى a preposition. According to the English sense, this حَتَّى may properly be called an adverb.

two single word, without any regard to order, or two sentences as جَاءَ زَيدٌ وَ عَمرو Zaid and Amr came ; جَاءَ زَيدٌ وَذَهَبَ بَكرٌ Zaid came and Bakr went. The particle ف comes for connection with the order of time, as جَاءَ رَشِيدٌ فَمَامُون Rashíd came, then Mamún, meaning that Rashíd came first and then Mamún. The particle ثم is used for connection with order and delay, as جَاءَ رَشِيدٌ ثُمَّ مَامُون Rashíd came and then Mamún, meaning that Rashíd came first and then, after an interval, Mamún came. حتّى is used for denoting شِدّة intensity of, ضَعف weakness, and it is necessary that the object implied by the noun coming after it, be included in the noun preceding it, as جَاءَ القَومُ حَتّى رَئِيسهُم the people came, even their chief, شَتَمَنِي النَّاسُ حَتّى الحَجّامُونَ the people abused me, even the barbers.

2nd Disjunctive Conjunctions.

They are أَو *or*, أَمّا *either*, أَم *or*, لَا *not*, لٰكِنَّ *but*, بَل *rather*, as جَاءَ زَيدٌ اَو بَكرٌ Zaid came or Bakr ; هٰذَا اَمّا شَجَرٌ اَو حَجَرٌ this is either a tree or stone, اَزَيدٌ عِندَكَ اَم عَمرو whether Zaid is near thee or Amr, قَدِمَ زَيدٌ بَل بَكرٌ Zaid arrived or rather Bakr ; قَامَ بَكرٌ لٰكِنَّ خَالِدٌ لَم يَقُم Bakr stood but Khalid did not, جَاءَ زَيدٌ لَا عَمرٌو Zaid came, not Amr.

Obs. Sometimes او means *unless* or *until* and then it is considered equivalent to اِلىٰ اَن and gives *nasb* نصب to the aorist to which it is prefixed, as لَاَضرِبَنَّكَ اَو تَتُوبَ Verily I will beat thee unless thou wilt repent ; اَمّا is necessarily followed either by another اِمّا or by اَو. The particle ام is used in

interrogation for ascertaining either of the two matters of which one is certain to have taken place. It is always preceded by the interrogative *hamzah* أ Sometimes it is used in the sense of بَلْ. The particle لٰكِنْ requires a nagative particle before or after it.

3rd Conditional Conjunctions.

They are إِنْ *if*, لَوْ *if*, أَمَّا *but, then, however, as regards.*

Obs.—The particle إِنْ always refers to futurity, although it may be prefixed to the preterite ماضي, as إِنْ لَقِيتَنِي أُكْرِمْكَ If thou wilt see me, I shall honour thee. The particle لَوْ, on the contrary, has always reference to the past time, as لَوْ تَزُورُنِي لَأَكْرَمْتُكَ hadst thou seen me I would have honoured thee. Again إِنْ is applicable to a doubtful event, hence it is incorrect to say آتِيكَ إِنْ طَلَعَتِ الشَّمْسُ I shall come to thee if the sun rises. Sometimes the letter و is prefixed to it, and then it is called إِنِ الْمُتَّصِلَةُ and has the force of *although*, as اَلْبَخِيلُ جَهَنَّمِيٌّ وَإِنْ كَانَ زَاهِدًا the miser is a hellish being although he may be a devotee. The particle لَوْ signifies the negation of the second sentence, as consequence to that of the first; as لَوْ قَاتَلَ زَيْدٌ لَقُتِلَ had Zaid made war, verily he would have been killed, meaning that Zaid did not make the war and consequently was not killed. It is often used, compounded with لا *i. e.* لولا *if not*, as لَوْلَا عَلِيٌّ لَهَلَكَ عُمَرُ had there not been Ali, verily Omar would have perished.[1] The

[1] لو and لولا have always لام التاكيد emphatical *lám* prefixed to the second number of the preposition which they precede.

particle اَمَّا is used for تفصيل detailing the sense of the foregoing sentence, as زَيدٌ و عمرو جاءا اِلَيَّ Zaid and Amr came to me, فاَمَّا زيد فاكرمته و اَمَّا عمرو فاهنته then I honored Zaid and insulted Amr. It is often used at the commencement of books, letters, writings, etc., and is always followed by فَ, as اَمَّا بَعدُ فَيقُولُ العبدُ الضَّعيفُ then afterwards the humble servant says.

Obs. There are several other particles which, though not reckoned by our grammarians under the head of conjunctions, yet may be held as such according to the sense entertained by English grammarians. These particles are generally those which I have mentioned under the heads above stated. They are :—لِئَلَّا (*orig.* لِ اَنْ لَا) *that it may not*, اَنْ, اَنَّ *that*, كَيْ or لِكَيْ *in order that*, لٰكِنَّ *but*, (compound of لِ and اَنَّ), *because*.

Interjections.

Under this head may come three classes of words :—two of which are particles and the third, though in fact particles, is called by Arabic grammarians اَسماءُ الاصوات nouns of sounds.

The first are the particles called حروف النداء particles of invocation. They are يَا - اَىْ - اَ O ! اَيَا - هَيَا ho! The second are those called by our grammarians حروف التنبيه particles of warning. These are اَلَا *beware! hark!* اَمَا *hark!* ها *lo! behold!*

The third are all sorts of sounds uttered by men at the time of any mental emotion whether caused by joy or grief, or in

admiration of any person or thing: they are, *as* آهٍ - آهْ *ah!* أُحْ أُحْ *Oh!* أَوَّهْ - أَوَّاهْ - آهًا *alas!* واهًا *bravo!* بَخٍ بَخٍ *Bravo!* وي *woe!* وا *oh!* وَيْحٌ *woe!* وَيْلٌ *woe!* وَيْحَكَ, وَيْلَكَ *woe be to thee!* سُبْحَانَ اللّٰهِ *Good God!* لِلّٰهِ دَرُّهُ *excellent!* etc.

APPENDIX

Rules of Permutation

No. 1.

The letter و occurring as the primal radical of an aorist formed on the measure يَفْعِلُ must be rejected, as يَعِدُ for يَوْعِدُ، يَلِدُ for يَوْلِدُ so, from the imperative ; as عِدْ for اِوْعِدْ And it may also be dropped from the infinitive, leaving ة at the end as a compensation for the lost radical ; as عِدَةٌ for وَعْدٌ, and صِفَةٌ for وَصْفٌ .

No. 2.

Either of the letters و and ي occurring as the primal radical of a verb of the form إفتعال must be changed into ت, after which the two homogeneous letters will coalesce together under a *tashdid* ; as اِتَّعَدَ for اِوْتَعَدَ, اِتَّسَرَ for اِيْتَسَرَ.

No. 3.

Every quiescent و or occurring after *kasrah* must be changed into ي as مِيزَانٌ for مِوْزَانٌ, and مَحَارِيبُ (pl. of مِحْرَابٌ) for مَحَارَابٌ ; and every quiescent ي or ا coming after *dammah* must be changed into و as يُوسِرُ for يُيْسِرُ . ضُورِبَ for ضَارِبَ.

No. 4.

The letters و and ي movable by any vowel-point must be changed into *alif* wherever they follow the vowel *fathah*, as قَالَ for قَوَلَ and بَاعَ for بَيَعَ .

(*a*). If the operation of this rule gives birth to the junction of two quiescent letters, the *alif* will then be rejected, as دَعَوْتُ first becomes دَعَاتُ and subsequently دَعَتْ. It will be rejected even though the other quiescent letter may receive an accidental vowel-point as for the dual termination in دَعَتَا and رَمَتَا.

(*b*). It does not operate on any word in which the letters و or ي are followed by the terminations of the dual number, as دَعَوَا , رَمَيَا

No. 5.

When in the active preterite of the primitive triliteral of the *concave* verbs, the medial radical و or ي is dropped to avoid the junction of two quiescents (which is always *inadmissible*) the first radical is moved with *dammah*, as قُلْنَ for قَوَلْنَ afterwards قَالْنَ except when the *concave* verb has for its medial radical ي or the preterite is in the form فَعِلَ in which cases a *kasrah* is given to the first radical instead of *dammah*, as بِعْنَ for بَيَعْنَ; خِفْنَ for خَوِفْنَ.

No. 6.

A medial و or ي in the preterite passive (whether of the primitive or derivative form) having suffered permutations in the active voice will transfer *kasrah* to the first radical and it will be changed into ي, as قِيلَ for قُوِلَ, بِيعَ , for بُيِعَ, اُخْتِيرَ for اُخْتُيِرَ, اُنْقِيدَ for اُنْقُوِدَ.

No. 7.

When the medial radical و or ی in the preterite passive is dropped to avoid the junction of two quiescents, a *ḍammah* is given to the preceding letter except when the medial radical is ی or و moved with *kasrah*, in which case a *kasrah* is given to the preceding letter, as قُلْنَ for قُوِلْنَ, بِعْنَ for بُيِعْنَ, خِفْنَ for خُوِفْنَ.

No. 8.

The movable letters و or ی occurring after a quiescent letter, will transfer their vowel-points to that letter, as يَقُوْلُ for يَقْوُلُ. After this the letters will be changed into those which are homogeneous to the preceding vowel-point, as اَقَامَ for اَقْوَمَ. And these letters will be dropped if the following letter be quiescent, as اَقَمْ for اَقْوِمْ *etc.*

In words formed on the measure مَفْعُوْل the vowel *ḍammah* must be changed into *kasrah* if ی be the medial radical, as مَبِيْعٌ for مَبْيُوْعٌ

No. 9.

Words formed on the measure of فاعل change the medial radical و or ی into the *hamzah*, if the و or ی suffer permutations in the tenses of the verb, as قَائِلٌ for قَاوِلٌ, بَائِعٌ for بَايِعٌ

When a و or ی occurs at the end of a word and after a servile *alif*, then that و or ی is changed into *hamzah*, as كِسَاءٌ for كِسَاوٌ.

No. 10.

The letter و following *kasrah* at the end of a ward will be changed into ى, as دُعِىَ for دُعِوَ رَضِيَ for رَضِوَ and also though the و be followed by some accidental termination such as those of the feminine gender or plural number, as دَاعِيَةٌ for دَاعِوَةٌ دَاعِيَاتٌ for دَاعِوَاتٌ.

No. 11.

A radical و of the triliteral root occurring after three or four letters at the end of a word will be changed into ى, provided it shall not follow the vowel *dammah* or the quiescent و, as يُدْعَى for يُدْعَوُ, أَعْلَى for أَعْلَوُ, اِسْتَعْلَيْتُ for اِسْتَعْلَوْتُ ; and not يَدْعُو for يَدْعُوُ.

No. 12.

The letter ى occurring at the end of a verb after *dammah* expressed or understood must be changed into و, as نَهُوَ for نَهُيَ.

No. 13.

A quiescent infirm letter occurring at the end of an imperative or of an aorist following لَمْ, or any other *jazm* giving participles, must be rejected, as اُدْعُ for اُدْعُوْ, لَمْ يَدْعُ, for لَمْ يَدْعُوْ

No. 14.

When an infirm letter is moved with *dammah* and preceded by *kasrah*, or moved with *kasrah* and preceded by *dammah*, then its *dammah* or *kasrah* will be tranferred to the preceding

letter which shall then lose its own vowel-point, as رَضُوا for رَضِيُوا تَدْعِين for تَدْعُوِين.

In every other case the vowel-point must be rejected, not transferred, as تَرْمِين for تَرْمِيِين *etc.*

No. 15.

Every infirm letter occurring at the end of a (اسم متمکن) noun admitting case-marks, will change the preceding *ḍammah* into *kasrah*, and if that infirm letter be و, it will be changed into ی, as تَعَلٍّ for تَعَلُّيٌ for تَعَلُّوٌ.

No. 16.

A movable و following the vowel *kasrah* as the medial of an infinitive, will be changed into ی if it were permuted in the tenses of the verb, but not otherwise; as قِيَام, *for* قِوَام, inf. of قَام.

No. 17.

If the letters و and ی, or ی and و occur together in the same word, the first being quiescent, the و is changed into ی and the homogeneous letters coalesce together under the sign *tashdid*; as سَيِّد for سَيْوِد, مَرْمِيّ for مَرْمُوْی.

No. 18.

A single quiescent *hamzah* may be optionally but not necessarily changed into that letter which is homogeneous with the vowel-point of the preceding letter, as رَاس
بُؤس, ذِيب for ذِئْب.

No. 19.

A quiescent *hamzah* following a movable one mu·t be changed into that letter which is homogeneous with the vowel-points of the preceding, as آمَنَ for أَءْمَنَ, أُومِنَ for أُءْمِنَ and إِيمَانٌ for إِءْمَانٌ.

No. 20.

A single movable *hamzah* preceded by any quiescent letter may be optionally but not necessarily rejected after transferring its vowel-point to the preceding letter; as يَسَلُ for يَسْأَلُ. This rule which is generally optional is necessarily applicable to the aorist يَرَى orig. يَرْأَى يُرِى orig. يُرْأِى and also to أَرَى orig. أَرْءَى, يُرِى orig. يُرْءِى, أَرِى orig. أَرْءِى. and أَرَى orig. أَرْءَى

No. 21.

A single movable *hamzah* following و or ى quiescent, but not radical in the same word, may be optionally but not necessarily changed, in the one case into و, and in the other into ى, after which the two homogeneous letter will coalesce together under the sign *tashdid*, as مَقْرُوَّةٌ for مَقْرُوءَةٌ، خَطِيَّةٌ for خَطِيئَةٌ.

No. 22.

Two homogeneous letter occurring together in the same word, must coalesce together under the sign *tashdid*, if the first letter shall happen to be quiescent, as مَدَّ for مَدْدَ.

No. 23.

If the two homogeneous letter occurring together in the

same word be inherently, not accidentally movable, they must coalesce together, as مَدَّ for مَدَدَ.

No. 24.

If the second of two homogeneous letter be not necessarily quiescent, the coalescence between them shall be optional, as مُدَّ for اُمْدُدْ لَاتُمِدَّ for لَاتُمْدِدْ, because the second quiescent letter of اُمْدُدْ becomes sometimes movable when it joins with another word, as in اُمْدُدِ الْقَوْمَ. In مَدَدْنَ and مَدَدْتَ the coalescence is inadmissible, because the second *dál* is necessarily quiescent. After coalescence, the second of the two homogeneous letter may receive *kasrah* (as مُدِّ) or *fatḥah* (as مُدَّ), but receives *ḍammah* only when the preceding letter has *ḍammah* as مُدُّ *orig.* اُمْدُدْ: not فِرُّ for it was originally اِفْرِرْ.

No. 25.

When the homogeneous strong letter occur together in the same word having a quiescent letter before them, then the vowel-point of the first of these two must be thrown back to the preceding quiescent letter and then will coalesce together, as يَمُدُّ for يَمْدُدُ provided those two homogeneous letter must not be preceded by a quiescent servile *infirm* letter, in which case the vowel-point of the first of the two homogeneous letter will be rejected and the two letter will coalesce together, as مَادَّ for مَادَدَ 'اِدْهَامَّ' for اِدْهَامَمَ.

PART III

SYNTAX

In Arabic, the essential parts of a sentence are the subject (المسند اليه) and the predicate (المسند). The relation between them is known as المسناد the relation of attribute. The complements are not reckoned as necessary parts of a sentence. There are four kinds of sentence in Arabic :—1st, جملة فعلية *The verbal sentence.* 2nd, جملة اسمية. *The nominal sentence.* 3rd, جملة ظرفية *The local sentence.* 4th, جملة شرطية *The conditional sentence.*

Verbal Sentence جملة فعلية

A verbal sentence is that which is composed of a finite verb and its agent, nominative. An agent of a verb may be either a noun, as قَامَ زَيْدٌ Zaid stood; or an *implied* pronoun in a verb, as قَامَ he stood, in which the pronoun هو is implied. It should be borne in mind that in a verbal sentence, the verb must always precede its agent. If in any case, the verb comes after the agent, the sentence is regarded by our Arabic grammarians as a *nominal* sentence, which shall be treated of hereafter. The noun is here called مبتدا *inchoative* and not فاعل *agent* while the pronoun, implied in the verb, is held to be its nomi-

native or agent, as for instance in the sentence زَيْدٌ قَامَ Zaid stood, *the agent of the verb* قام is the pronoun هو implied in it, which refers to زيد but the word زيد is *inchoative* or the subject of a nominal sentence. In a verbal sentence, the verb preceding the agent is always in the singular number, whether the agent be singular, duel, or plural, as قَامَ مُسْلِمٌ Moslem stood; قَامَ مُسْلِمَانِ two Moslems stood, and قَامَ مُسْلِمُونَ Moslems stood. But when the verb comes after the agent (in which case the pronoun implied in the verb is its nominative), the verb must agree with the agent in number, as اَلْمُسْلِمُ قَامَ the Moslem stood, اَلْمُسْلِمَانِ قَامَا the two Moslems stood, اَلْمُسْلِمُونَ قَامُوا, all the Moslems stood.

When the agent is a *real feminine* (المونث الحقيقي), the verb must always be in the feminine gender, as قَامَتْ جَارِيَةٌ a girl stood ; expect when any other word or words intervene between the verb and its nominative, in which case the verb may be of either gender, as قَامَ الْيَوْمَ جَارِيَةٌ or قَامَتِ الْيَوْمَ جَارِيَةٌ a girl stood this day.[1]

When the agent is المونث الغير الحقيقي *assumed feminine* or الجمع المكسر *broken plural* which is held as feminine, then if the verb precedes the agent, the verb may be of either gender, as طَلَعَتِ الشَّمْسُ or طَلَعَ الشَّمْسُ the sun rose ; قَامَتِ الرِّجَالُ or قَامَ الرِّجَالُ the men stood. But when the verb comes after the agent, it must invariably be in the feminine gender, as اَلشَّمْسُ طَلَعَتْ and اَلرِّجَالُ قَامَتْ ; but in the latter instance, the verb may also be

[1] For the real feminine, vide p. 150

used in the plural form of the masculine gender, as اَلرِّجَالُ قامُوْا. The nominative of a passive verb is termed by Arabic grammarians مفعول مالم يُسمّ فاعله the object whose agent is not mentioned. It is in every respect like the nominative of an active verb.

Nominal Sentence.

A *nominal sentence* is that which is composed of a subject which may be either a substantive or a pronoun, and a predicate which may be a noun (substantive or attributive), a finite verb or a preposition along with the word governed by it (جارمع مجرورہ) or even sometimes a sentence. What characterizes a nominal sentence is the absence of a copula corresponding to the word *is* in English, است in Persian and εστι in Greek, as زيدٌ اسدٌ Zaid (is) a lion زيدٌ عالمٌ Zaid (is) learned ; زيدٌ فی الدار Zaid (is) in the house ; زيدٌ قام Zaid stood (lit.) he stood ; زيدٌ ابوهٗ قائمٌ Zaid's father (lit. Zaid, his father) is standing. The subject of a nominal sentence is termed المبتدا the *inchoative* and its predicate الخبر *the enuntiative* or *announcement.*

When a sentence (whether verbal or nominal) be a predicate of a nominal sentence, there must be a pronoun whether *implied* or *expressed* in the sentence, referring to the subject, as زيدٌ قَامَ ابوهٗ (lit.) Zaid, *his* father stood, as زيدٌ اخوهٗ صالحٌ Zaid's brother is a good man, (lit.) Zaid *his* brother is a good man, زيد قام Zaid stood ; (lit.) Zaid he stood, the pronoun هو being implied in قام

The subject in a *nominal* sentence must be either a defined noun (المعرفة) or an undefined noun restricted[1] by qualifications, (النكرة المخصوصة) as زيد قائم Zaid is standing ; الرجل كاتب the man is writing ; هوكاتب he is a writer ; هذا كاتب this is a writer ; رجل اسود قائم a black man is standing. But a predicate may be either a defined noun or an undefined noun. But when it is a defined noun, a pronoun called ضمير الفصل *pronoun of separation* often intervenes between the subject and the predicate, as الله هو الحق God is the truth. The subject of a *nominal* sentence always precedes its predicate except when the latter is a ظرف noun denoting place or time, or جار مع مجرور a preposition and its governed noun, in which case the predicate optionally may precede the subject, as في الدار زيد Zaid is in the house ; له مال he has property, *lit.* for him is property. But when the subject being an undefined noun, is restricted by the predicate, the latter must come before the former, as فِي الدَّارِ رَجُلٌ a man is in the house.

Obs. A verbal sentence preceded by the particles ما and ان (called الحروف المصدرية the particles which convert the sense of a finite verb to that of an infinitive) may be the subject of a nominal and verbal sentence, as أَنْ تَصُومُوا خَيرٌ لَكُم It is good for you that you should fast, *lit.* to fast is good for you (here أَنْ تَصُومُوا

[1] An undefined noun is restricted either by being qualified by an adjective, as رجل فاضل جَاءَ a learned man came; or by bringing the predicate, signifying locality, before the subject, as فى الدَّارِ رَجُلٌ a man is in the house.

اعجبني ان خرجت (خروجكم= It pleased me that you went out ; (*lit.*) your going out pleased me (here خروجك=ان خرجت) ودوا ما عنتم they desired your destruction (here عنتم = ما عنتكم). A nominal sentence preceded by أَنّ (المفتوحة) is sometimes made the subject of a verbal or a nominal sentence ; as بلغني ان زيدا منطلق is reached me, *i.e.*, I heard that Zaid is walking, عندي انك عالم to me, *i.e.*, in my opinion, thou art a learned man.

Local Sentence.

A *local sentence* is that whose predicate is a preposition with a genitive indicating place or time, as في الدار زيد Zaid is in the house. However the expression ظرف is often used in the general sense of جار مع مجرور . Hence any sentence commencing with a preposition and its genitive, as the predicate, may be called جملة ظرفية a *local* sentence. The sentence له مال he has property, or *lit.* property is for him, is also a local sentence.

According to some, a *local* sentence is in fact a *nominal* sentence, whose predicate has been placed before the subject. Again others say that it is in fact a *verbal* sentence with the verb استقر , ثبت or حصل etc., understood ; so that, according to them, عليه in the sentence عليه دين is equivalent to يستقر or يثبت عليه دين and دين is the فاعل agent, of the understood verb.

Conditional Sentence.

A *condional sentence* is composed of two verbal sentences or of a *verbal* and a *nominal* sentence, the first of which is called

شرط *protasis* and is preceded generally by a conditional particle ; and the other is called جزاء *apodosis*.

Remarks. When both the *protasis* شرط and *apodosis* جزاء are aoristis, *jazm* will be given to the last letters of both, but when the former alone is aorist, then only its last letter will be *jazmated*, as إن تضرب اضرب if thou wilt strike, I will strike ; إن تضربني ضربتك if thou wilt beat me, I will beat thee. When the latter, *i. e.*, the *apodosis* only, is as aorist, then a *jazm* may optionally be given to it ; as إن ضربتك تضربنى or تضربنى

When the *apodosis* is a preterite مضي without the particle قد prefixed to it, or an aorist with the particle لم , then it will always be without the particle ف called فاء الجزاء , as إن خرجت خرجت if thou wilt come out, I will come out ; إن خرجت لم اخرج if thou wilt come out, I will not come out. If the *apodosis* be an affirmative aorist مضارع مثبت or a negative one with the particle لا, the use of ف and its omission before the *apodosis* are both admissible, as, إن تضرب فلا اكرمك or لا اكرمك if thou wilt strike. I will not honour thee. Excepting the cases above enumerated, the ف must be used before the *apodosis*, as إن شرب الخمر فهو فاسق if he drinks wine, he is sinful.

GOVERNING POWERS.

The governing powers by whose effects the case-marks اعراب are given to declinable nouns, have been counted by Shaikh Abdul Qubir of Jurjan to be one hundred in number. These are of two sorts: 1st, قياسي *analogous* ; and 2ndly, سماعي

prescriptive. By an *analogous* power is meant that which is subject to a general rule. applicable to all words of that kind; and by a *prescritive* one, we mean those few words reputed by the Arabs to have such a governing power and which cannot be applicable to others by analogy.

Analogous Governing Powers.

The analogous governing powers are again sub-divided into two classes: 1st, (المعنوي) *absolute*, and 2nd, لفظي *verbal*.

Absolute Governing Powers.

By *absolute* or *independent government* is meant a government perceived by the mind, in which a word, as an agent, has no concern. They are only two in number: 1st, the power which governs the مبتدا *subject* and the خبر *predicate* of a nominal sentence in the رفع nominative case, that is, either being in an absolute state without any governing word, زَيدٌ مُنطَلِقٌ; Zaid is going; 2ndly, the power which gives رفع *raf'*, nominative case-mark to the aorist, that is, when there is no particle to give it *jazm* or *nasb*, as for instance, لَم or لَن as يَقُومُ he stands.

Verbal Governing Powers.

The *analogous* verbal governing powers are seven in number, they are as follows:—

Finite Verbs in General.

The verb governs its agent in the nominative case, and, if it be a transitive verb, it governs an objective in the accusative, as

قَامَ زَيْدٌ Zaid stood ; ضَرَبَ زَيْدٌ عَمْرًا Zaid beat Amr. But, as I have already stated, according to Arab grammarians, only a verb and its agent are necessary for the completion of a verbal sentence ; nevertheless, there are several *complements* متعلقات which are also often used with verbs, and are governed by them in the حالات مفعولی accusative case. They may be divided into two classes ; 1st, objective complements; 2nd, adverbial complements.

Objective Complements.

These are five in number: 1st, المفعول المطلق the *absolute* objective; 2nd, المفعول به the objective *proper* ; 3rd, المفعول فيه the *local* or *temporal* objective; 4th, المفعول له the *causative* objective; and 5th, المفعول معه the *associative* objective.

Absolute Objective المفعول المطلق

All verbs, whether transitive, active or passive, sometimes govern their infinitives in the accusative. These are called by our grammarians المفعول المطلق. They are used—1st, for giving excess intensity to the signification of the verb ; as ضَرَبَ زيدٌ ضَرباً Zaid struck a striking, *i. e.*, violently ; 2ndly, for indicating the kind or quality of an action ; this is generally when the infinitives are connected with adjectives, or are مضاف *muzaf* to some other word, as ضَرَبْتُ ضرباً شديداً I beat severe beating ; جَلَسَ جِلْسَةَ القاري he sat as a reader sits ; 3rdly, for indicating the number of times an action takes place; as ضرب ضَرْبَةً He struck one stroke ضرب ضَرْبَتَين he struck two strokes; ضَرَبَ ضَرَبات he struck many strokes.

Sometimes a *maf'ul mutalaq* is formed of an infinitive different in root or different in *form* from that of the governing verb, but of the same meaning, as قَعَدْتُ جلوسًا I sat a sitting; اكتسبَ العلمَ كَسْبًا he acquired the knowledge (acquiring.)

Objective Proper المفعول به

The *maf'ul bihi* is called by our grammarians the object suffering an action, or what is termed by English grammarians an *objective*, as ضربتُ زيدًا I struck Zaid. The verb of an objective is sometimes understood, specially when used in تحذير warning another to avoid the object, as الطريقَ الطريقَ *i. e.* اتّقِ الطريقَ avoid the road ; الموتَ الموتَ be careful of death.

Locative or Temporal Object المفعول فيه

By this designation is known the time or place in which an action takes place ; this is also called ظرف *vessel.* The noun indicating time (whether limited or unlimited) may be always governed in accusative by omitting the particle في *on* or *in,* as صُمتُ دهرًا I fasted a (long) time ; سافرتُ شهرًا I travelled one month; صَلّيتُ يومَ الجمعة I prayed on Friday; جاءَ اليومَ زيدٌ Zaid came to-day; انا اروحُ غدًا I will go to-morrow. And also the noun indicating *place* may be thus governed, provided it denotes a place unlimited or undefined, as جلستُ خلفَكَ I sat behind thee; نظرتُ يمينًا و شمالًا I looked to the right and left ; سارَ فوقَ الجبلِ he walked upon the mountain ; نام تحتَ الشجرةِ he slept under the tree; قمتُ امامَكَ I stood before thee. But when the place of the

action is definitely specified, it cannot be governed in the accusative by omitting the preposition فی but it is governed in the genitive by the preposition فی; as جَلَسْتُ فی الدَّارِ I sat in the house; قُمْتُ فِی السُّوقِ I stood in the market; جلست فی المسجد I sat in the mosque.

The word مکان ' مقام or موضع or any other noun conveying a general meaning of place is used as accusative without فی ; as جلستُ مکانَ زیدٍ I sat in the place of Zaid. And also such is the case with اسم الظرف the noun denoting time or place derived from the governing verb; as قعدتُ مَقعدَ زیدٍ I sat in the seat of Zaid.

Obs. The nouns - جهة - جانب side, خارج outside, داخل - جوف inside, قرب near, وسط middle, are also used as accusatives without the preposition; as نِمتُ خَارِجَ البیتِ I slept outside the house; سارَ جانبَ الغربِ he walked to the west side ; قَام دَاخلَ الدَّارِ he stood inside the house; سِرتُ قُربَ مَکَانِهٖ I walked near his house; قعد وسَطَ الدارِ he sat in the middle of the house.

Causative Object المفعول له

This accusative is that which expresses the cause or motive or object of the action ; as ضَرَبتُ ابنِي تَادِیبًا I beat my son for correction's sake ; قُمتُ اِکرَامًا لَهٗ I stood up in order to honour him, *i. e.* لِلاکرَامِ و لِلتَّادیبِ It is necessary that it should be an infinitive and an act of the agent of the governing verb, otherwise the preposition لِ must be prefixed to it, as ذَهَبتُ اِلیَ الدُّکَانِ لِلسَّمنِ I went to the shop for butter ; تَرکتُ الوَطَنَ لِظُلمِ الاَمیرِ I left my

country for the tyranny of the governor. In the first of these two examples the noun not being an infinitive, and in the second, though it is an infinitive, yet not the act of the agent of the verb, and so the proposition ل is used.

Associative Object المفعول معه

This noun is mentioned after the agent or object etc. of a verb with the و called واو بمعني مع or واو المعية *wáu* denoting association, to show the association of the former with the latter, and the latter is governed in the accusative ; as جَاءَ البَرْدُ وَالجُلْبَابَ the sheet came with the veil ; جِئْتُ انا و زيدًا I came with Zaid. When association is not meant, the و is merely a conjunction connecting both together, as جِئْتُ أنَا وَ زَيدٌ I and Zaid came.

Adverbial Complements

These are—1st, الحال *circumstantial adverb*, and 2nd, التمييز *specifying adverb.*

Ccircumstantional Adverb الحال

It is that which expresses the state or conditon of the agent or object of an action, while the action is taking place ; as جَاءَ زَيْدٌ رَاكِبًا Zaid came riding (a horse) ; ضربت زيدًا مشدودًا I beat Zaid while he was tied. Sometimes it expresses the state or condition of both the agent and the object, as كَلَّمْتُهُ رَاكِبَيْنِ I talked with him while we were both riding.

It is necessary that it should always be an attributive noun, although sometimes a sentence, whether *verbal* or *nominal*, is

allowed to take its place ; as, جاءَ زيدٌ يبكي Zaid came weeping ; جاءَ زيدٌ و ابوهُ باكٍ Zaid came while his father was weeping.

Here in the former sentence the verbal sentence يبكي and in the latter the nominal one ابوهُ باكٍ are used as الحال. In case of a nominal sentence being used as حال it is always preceded by a *wáu* (و) called واو حالية (the *wáu* denoting circumstance), and a pronoun in it referring to the ذوالحال or noun whose condition is described ; as جاءَ زيدٌ و هوراكبٌ Zaid came while he was riding ; جاءَ زيدٌ وابنهُ باكٍ Zaid came while his son was weeping. And sometimes only the *wáu* is allowable; as خرجَ زيدٌ والاميرُ راكبٌ Zaid came out while the Amir was riding. An aorist may also be used, as حال without و *wáu* but only with pronoun implied in the verb, as جاءَ زيدٌ يسرعُ Zaid came while hastening. Besides the above only with و *wáu* or a pronoun may be used. When a preterite becomes a حال it is always prefixed with the particle قد ; as جاءَ زيدٌ وقد خرجَ الاميرُ Zaid came while the Amir came out. This قد is sometimes understood, as in the following passage from the Holy Korán جاؤُكم حصرت صدورهم they came to you while their hearts were narrow, *i. e.* قد حصرت صدورهم.

Specificative Adverb التمييز

This accusative is that which determines and limits the predicate, or specifics the cause of the relation of the predicate to its subject ; as طابَ الوردُ لوناً the rose is charming in respect of colour ; هُوَ اعلىٰ رتبةً he is higher in respect of rank ; بلَّ زيد نسباً

Zaid is exalted in respect of descent; تبحرزيدٌ علماً Zaid became like a sea in respect of learning, *i. e.*, he became a sea of learning.

A Tamiz (تمييز) is sometimes governed by an absolute noun called by our grammarians الاسم التام, (1) as هذا خاتمٌ فضةً this is a ring made of silver. This is generally the case when that noun denotes measure, as عشرون درهماً twenty (in respect) of dirhams ; قفيزان برّاً two bushels (in respect) of wheat.

Active Participle مشبه بالفعل

The second of the analogous verbal governing powers is the active participle or the noun of agency (اسم الفاعل). Its agent is in the nominative (رفع). If it be derived from a transitive verb, it governs its object also in the accusative ; as, اقائمٌ زيدٌ is Zaid standing ? and الضّاربُ زيدٌ عمراً Zaid is beating Amr. It is often used as (مضاف) *mudzf* to its object (مفعول), as هُوَضاربُ زيدٍ he is beater of Zaid ; and sometimes, though rarely, to its agent, as هو قائم الأبِ his father is standing.

Passive Participle.

The passive participle or noun of object has its object in the nominative رفع just like the passive verb, as. المضروب زيدٌ Zaid is between. But it is often used as (مضاف) *muzáf* to the agent of the action ; as هوَمقتولُ زيدٍ he is killed by Zaid, lit. he is *the killed* of Zaid.

[1] By an absolute noun is meant a noun ending in *tanween* or the *núns* of the dual and the regular plural, or a noun مضاف followed by a genitive.

Simple Attributive Adjective.

It governs its agent in the nominative ; as حَسَنٌ وَجْهُهُ his face is handsome; and is often used as مضاف *muzáf* ; as حَسَنُ الْوَجْهِ.

Infinitive.

It has its agent in the nominative and governs its object in the accusative, when it ends in *tanween* ; as اعجبني ضَرْبٌ زيدٌ عمرًا it pleased me that Zaid beat Amr. It is often used as مضاف *muzáf* to its agent, in which case it governs its object in the accusative, as اَعْجَبَنِي ضَرْبُ زَيْدٍ عَمْرًا Zaid's beating Amr pleased me ; اَعْجَبَنِي ضَرْبُ اللِّصِّ الْجَلَّادُ it pleased me that the executioner beat the thief.

Noun which Governs another in the Genitive اسم المضاف

A مضاف *muzáf* is an noun governing another in the genitive ; the former is called المضاف *the annexed*, and the latter المضاف اليه *that to which annexation is made*, and the relation subsisting between them is known as الاضافة *the annexation.*

When a noun governs another, its *tanween* or final *núnation* is suppressed, and if it be a dual number, or regular plural, the termination ن or نَ is dropped from it, as كتابُ زيدٍ Zaid's book, كتابا زيدٍ Zaid's two books مُسْلِمُو الهندِ the Muslims of India. It is also necessary that the definite article ال should be dropped from it, except when it is a participle, being *muzáf* to its agent or object, in which case the article is admisable, provided the following noun, *i.e.* the governed one, be with the article

prefixed to it, as الضارب الرجل the beater of the man ; or it be a pronoun, as الضاربهٗ his beater; or the participle be of the dual or plural number, as, الضاربا زيد the two beaters of Zaid, الضاربو زيد the beaters of Zaid. When a participle is مضاف *muzáf* to its agent or object, it is termed by our grammarians الاضافة اللفظية *the verbal annexation*, and others besides this are known by the name of الاضافة المعنوية *the logical annexation.* Any مضاف governing nouns of the latter class when followed by a defined noun is supposed to become a defined noun, while such is not the case with the former.

In the *logical annexation* (الاضافة المعنوية) the force of a preposition is implid—that of the preposition ل —when the following noun (مضاف اليه) signifies an object different in nature from that of the governing noun مضاف , as غلامُ زيد Zaid's slave... غلامٌ لزيد ; of the preposition مِنْ , when the following noun is the matter of the thing implied by the governing noun, as خاتمُ فضّةٍ a ring of silver=خاتمٌ من فضّةٍ ; and of the preposition فى when the following noun is ظرف *vessel* of the governing one ; as ضربُ اليوم beating of to-day=ضربٌ فى اليوم .

Perfector Complete Noun الاسم التام,

This is a noun terminating either in *tanween*, or what is considered as substitute for *tanween*, namely the *nún* of the dual or the plural number, or a noun followed by another in the genitive case. In all these cases, it governs another noun in

the accusative نصب as *tamiz*; as رَطْلٌ زَيْتًا a pound of oil; منوان سمنًا two *mans* of butter; عِشْرُونَ دِرْهَمًا twenty dirhams; خَاتَمُ زَيْدٍ ذَهَبًا Zaid's ring of gold (see p. 231.)

The Prescriptive Governing Powers.

العوامل السماعية

These are divided into thirteen classes:

1st Class.

There are thirteen verbs termed الأفعال الناقصة *incomplete* verbs, and are so called, because they can not with an agent form a complete or perfect sentence. They precede a nominal sentence, the subject being in the nominative and the predicate in the accusative case. They are كَانَ - صَارَ - أَصْبَحَ - أَمسىٰ - أَضحىٰ - ظَلَّ - بَاتَ - ما بَرِحَ - ما فَتِيءَ - ما زَالَ - مَا انفَكَّ - ما دَامَ - لَيسَ Of these the first كَان which corresponds with the English verb *to be*, is used in two senses: 1st, incomplete (ناقصة), 2nd, complete (تامّة). As an incomplete verb, it is used in affirming the existence of its attribute in its subject in time past, either in a sense capable of cessation, as كان زيدٌ قائمًا Zaid was standing, or in a sense incapable of cessation, as كان اللّٰه حكيمًا God is wise. As a complete verb (تامّة) it denotes existence absolutely, hence it forms a complete sentence with its nominating or agent alone, and does not require to be connected with a predicate, as كَانَ الماءُ the water was, *i. e.*, it existed; كَانَ تَاجِرٌ كَانَ لَهُ ثَلٰثَةُ أَوْلَادٍ there was a merchant and he had three children. The 2nd is صارَ which has the force of the

English verb *to become* or *to turn out*, and denotes a change in the subject of the preposition, either from one *nature* or *substance* into another, as صَارَ الطِّينُ خَزَفًا the clay became a pot, or from one quality to another, as صَارَ الْفَقِيرُ غَنِيًّا the poor man became rich. It is sometimes used as a complete verb denoting change from one place to another, and is then applied as an intransitive verb with a preposition; as صار زيدٌ عن بلدٍ الى بلدٍ Zaid went from one city to another.

The 3rd and 5th denote that the sense of the attribute existed in the subject at the times implied by their respective *roots*, namely, الصُّبْحُ *morning*, الْمَسَاءُ *evening*, and الضحى *noon*, as أَصْبَحَ زيدٌ غَنِيًّا Zaid was wealthy in *the morning*; امسى زيدٌ نائمًا Zaid was asleep in *the evening*; أَضْحَى زيدٌ قاريًا Zaid was a reader in the *forenoon*. These verbs are sometimes used in the sense of صَارَ *he became*; as أَصْبَحَ الْفَقِيرُ غَنِيًّا the poor man became rich. امسى زيدٌ كاتبًا Zaid became a writer; أَضْحَى الْمُظْلِمُ مُنِيرًا the obscure became bright. They are sometimes used as *complete verbs*, denoting the fact of their agents entering upon the times implied by their roots; as أَصْبَحَ زيدٌ Zaid entered upon the morning, *i. e.*, the time morning was passing over him; أَمْسَى زيدٌ Zaid entered upon the evening, *i. e.*, the time evening was passing over him; أَضْحَى بَكْرٌ Bakr entered upon the forenoon, *i. e.*, the time was passing over him.

The 6th and 7th ظَلَّ and بَاتَ also denote that the attribute of the sentence existed in its subject at the times implied by them;

as ظَلَّ زیدٌ کاتباً Zaid was a writer in the day ; بَاتَ زیدٌ نائماً Zaid was sleeping in the night. These two verbs are also sometimes used as synonymous with صار *he became*; as ظَلَّ الصَّبِيُّ بَالغاً the boy became adult ; بَاتَ الشَّابُّ شَیخاً the youth became on old man.

The 8th, 9th, 10th and 11th, *i. e.*, زال فَتِیٔ ، وبَرِحَ and اِنْفَکَّ preceded by negative particle ما or لا are used to indicate the uninterrupted duration or permanence of the attribute in the subject ; as مَا بَرِحَ زیدٌ عالماً Zaid was always wise ; مافتئ زید قائما Zaid was always standing ; مازالَ زیدٌ فاضلاً Zaid was always excellent ; ما انفكّ بَكْرٌ عاقلاً Bakr was always intelligent.

The 12th دام preceded by (ماء الظرفیه) is used for the purpose of indicating a temporary relation between two events, the time or duration of the first of which it limits or restricts to the duration of the second. It must therefore necessarily be preceded by either a *verbal* or a *nominal* sentence ; as اِجْلِسْ مادام زیدٌ جالساً sit while Zaid is sitting; زیدٌ قائمٌ مادام عمرٌو قاعداً Zaid is standidg so long as Amr is sitting.

The 13th لَيْسَ is used to give a negative signification to the sentence in the present time—or, according to some grammarians, in any time, whether past, present or future; as لَیْسَ زیدٌ قائماً Zaid is not standing.

Obs. The following verbs may also be classed under the head of the *incomplete verbs*, being synonymous with صَارَ *viz.*, آضَ - عَادَ - رَجَعَ - اِشْتَحالَ - حَالَ - رَاحَ - غَدَا . تَحوَّلَ . Their government and that of all their dervative forms are the same as

أَقْبَلَ يَلُومُهُ he began to blame him, ظَلَّ الْمَاءُ يَجْرِي the water began to flow.

3rd Class.

There are four verbs called افعال المدح و الذم *verbs of praise and censure* (*vide* p. 127). They are نِعْمَ - بِئْسَ - سَاءَ - حَبَّذَا. Of these the first three نِعْمَ - بِئْسَ and سَاءَ have, for their nominative, a *generic noun*,[1] preceded by the article ال and followed by a noun, denoting the object of the praise or censure, called by our grammarians المخصوص بالمدح او الذم ; as نِعْمَ الرَّجُلُ زَيْدٌ Zaid is a good man; بئس الرجل بكر Bakr is a bad man, etc. Sometimes their agents may be مضاف *muzáf* to such *generic noun*, as نِعْمَ صَاحِبُ الْفَرَسِ زَيْدٌ Zaid is a good owner of the horse. حبّذا being composed of حَبَّ *it is good* and ذا *that*, its agent is ذا itself, after which comes the object of praise, as حَبَّذَا زَيْدٌ Zaid is good.

In construction (مخصوص بالمدح و الذم) the noun denoting the object of praise or censure, *e.g.* زيد in the above example, may stand as مبتدا *the subject* of the preposition which is مقدّم *i. e.* mentioned after its خبر *predicate*, and the verb with its subject, forming a *verbal* sentence, supplies the place of its خبر predicate. According to the construction, this will be reckoned as a nominal sentence. There is, however, another construction applicable to it, which makes the noun denoting the object of praise and

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[1] A generic noun (اسم الجنس) is a common noun expressive of a genus or a species; as رَجُلٌ man, فَرَسٌ horse, etc.

censure خبر *predicate* of an understood مبتدأ *subject* which is an isolated pronoun, هو *i.e.* نِعْمَ الرَّجُلُ هو زيدٌ ; according to this latter construction, the preposition will be analysed into two sentences, of which the first نِعْمَ الرَّجُلُ is a verbal sentence. and the latter هو زيدٌ a nominal sentence.

These verbs must agree with the nouns denoting the objects of praise and censure in number, gender and person; as نِعْمَ الرجُلُ زيدٌ and نِعْمَتِ المرأةُ هِنْدٌ.

Obs. The two verbs, called فعلا التعجب *the verbs of admiration*, are مَا افْعَلَ followed by a noun in the accusative, and افْعِلْ followed by a noun governed in the genitive by the preposition ب ; as مَا اَحْسَنَ زيداً how good is Zaid ; and اَحْسِنْ بزيدٍ how good is Zaid (*vide* page 127).

4th Class.

There are seven verbs called افعال القلوب *verbs of the mind, i. e.* they express actions that take place within the mind. and also افعال الشك و اليقين *verbs of doubt and uncertainty.* These verbs preceding a nominal sentence govern the subject and the predicate in the accusative. These are حَسِبَ - ظَنَّ - خَالَ - رَأَى - عَلِمَ - وَجَدَ - زَعَمَ . The first three of these denote doubt, the next three, certainty, and the seventh sometimes doubt and sometimes certainty; as حَسِبْتُ زيداً قائماً I conceived Zaid was standing; ظَنَنْتُ عمراً فاضلاً I imagined Amr excellent; خِلْتُ بكرًا قاعدًا I supposed Bakr was sitting; رَأَيْتُ عمراً كريماً I perceived that Amr was generous; علمت زيداً اميناً I

knew Zaid was faithful; وَجَدتُ البَيتَ رهينًا I found the house was mortgaged; زَعَمتُ اللّٰهَ رَحِيمًا I believed that God was merciful; زَعَمتُ الشَّيطَانَ شَكُورًا I doubted whether Satan was grateful.

Obs. In point of fact, these are verbs, doubly transitive, *i. e.* having two objective complements, neither of which can be omitted, they being subject and predicate of a nominal sentence.

Other verbs of this class have not this characteristic; they may have only one of the two objectives, as for instance, the verbs denoting gift, etc., as أَعطَيتُ زَيدًا دِرهَمًا I have Zaid a *dirham*, or, we may say أَعطَيتُ دِرهَمًا I gave a *dirham*. The verb رَأَى is sometimes used to denote *perception* with the eye, and عَلِمَ is sometimes used as synonymos with عَرَفَ *he recognized*, and وَجَدَ with أَصَابَ *he got*, and then these verbs are not to be considered as افعال القلوب *verbs of the mind*, and consequently they may be confined to only one object; as, رَأَيتُ القَمَرَ I saw the moon, وجدتُ الضالّةَ I discovered the lost, علمتُ زيدًا I recognised *Zaid*. In this case also they may have two accusatives, but the second accusative is not to be reckoned as the مفعول ثاني *second object*, but as a حال *circumstantial accusative*, as رَأَيتُ القَمَرَ طَالعًا I saw the moon rising, etc.

Besides these, there are many other verbs which may be reckoned under the head of افعال القلوب *verbs of the mind*, although the author of the *Miatámil* does not mention them. They are as follows:—

دَرِى he knew, عَدَّ he calculated, اَلفَى he found, etc., as دَرَيتُ

عمراً عاقلاً I knew Amr to be a wise man, الفيته ضالاً I found him misled, etc.

Besides *the verbs of the mind*, there is another class of verbs which are also doubly transitive ; they are termed افعال التصيير or افعال التحويل *verbs of conversion*. These are - صيّر - جعل - اتخذ - خلق - ترك and others synonymous with them; as صيّرت الطين ابريقاً I converted the clay into a pot, جعلت البرد قميصاً I made the sheet into a shirt, خلق الله الانسان هلوعاً God created man as hasty, اتخذت الخشب باباً I made the wood into a door. تركته باهتاً I left him perplexed.

5th Class.

There are nine nouns called اسماء الافعال *nouns of verb*, because they have the signification of verbs. Six of these, رويد - بله - عليك - حيّهل ها - دونك are used in the sense of the Imperative governing the following noun of the accusative. رويد is synonymous with امهل *leave or put off*, as رويد زيداً leave Zaid ; بله with دع *give up or relinquish*, as بله زيداً give up Zaid ; دونك with خذ *take or seize*, as دونك زيداً seize Zaid, عليك with الزم *hold*, as عليك زيداً hold Zaid ; حيّهل with ايت *come*, as حيّهل السور come to the feast ; ها with خذ *lay hold of*, as ها زيداً lay hold of Zaid.

The other three are used as preterite governing a noun in the nominative They are هيهات synonymus with بعد , as هيهات الشباب the time of youth became off; شتّان with افترق it was separated, as شتّان زيد و عمر Zaid and Amr were separated ; and سرعان with سرع he hastened ; as سرعان زيد Zaid hastened.

Besides the above-mentioned, there are several other nouns which are also of the class اسماء الافعال *nouns of verbs*, some of which are noted here, though other grammarians have omitted mentioning them. They are as follows :—

وَشْكَانَ synonymus with سرع , بطآن with بطؤ *he delayed*, إلَيْكَ *be off*, علّي به *bring him*, آمين *amen, be it so*, مَهْ and صه *be silent*; ايه *go on with your discourse*, هَلُمَّ *come, be present, or attend to*, قَطْ or فَقَطْ *think is sufficient*, هيت لك *come on or attend to*, هات *give or bring* (fem. sing هاتي , fem. pl. هاتين , masc. dual هاتيا and pl. هاتوا) وَى - وَيْكَ - وَيكَانَّ - واهاً *I admire*, أُف أُف أُف أُفّا and أَوَّهْ *it pains me.* The forms of the measure فعالِ are often derived from the primitive triliteral verbs having the sense of the Imperative; as نَزالِ synonymous with انزِل *alight*, تَراك with أترك *leave off*, حذارِ with احذر *take care of.*

6th Class.

There are nine words which give *jazm* or the *quiescent mark* to the aorist. They possess a conditional or hypothetical signification like the particle إنْ They are as follows :—

مَنْ *who* or *whoever*, مَا *what* or *whichever*, مَهْمَا *whenever*, اىّ *whosoever*, أَيْنَما *wherever*, أنّي *wheresoever*, حيثما *whatever*, إذْما *when*, متى *when*; as, مَنْ يُكْرِمْني أُكْرِمْهُ *whoever* will honour me, I will honour him; ما تصنَعْ اصنَعْ whatever thou shalt do, I shall do ; مهما تذهَبْ اذْهَبْ wherever thou shalt go, I shall go; أَىُّ رجل يَضْرِبْني أَضْرِبْهُ whosoever strikes me. I will strike

him ; اينما تمش أمش wherever thou walkest, I will walk ; أنى تكن اكن wherever thou shalt be, I will be ; حيثما تقعد اقعد wherever thou shalt sit, I will sit ; اذ ما تفعل افعل when thou shalt do it, I will do it.

Obs. Of these words, من - ما - and أى are used as relative pronouns (*vide* p. 131) ; and these along with متى and انى are also used in interrogation; as من هذا الرجل who is that man ? ما تفعل what are you doing ? متى تسافر when wilt thou travel ? اى شى هذا what is this ? In modern Arabic, ايش the contraction of اى شى is used to signify "*what ?*"; as ايش اسمك what is your name.

7th Class.

There are four words which govern an undefined noun (اسم نكرة) in the accusative as *tamiz*.

(1) Of these the first is عشرة when compounded with احد one, اثنان two, ثلثة three, اربعة four, خمسة five, ستة six, سبعة seven ثمانية, eight or تسعة nine; as احد عشرة رجلا etc.

The same government is applicable to the numbers عشرون twenty, ثلثون thirty, اربعون forty, خمسون fifty, ستون sixty, سبعون seventy, ثمانون eighty, and تسعون ninety, whether compounded with any other number or not ; but these are properly comprised in the *analogous governors* under the head of الاسم التام. When احد or اثنان is compounded with عشر both parts of the composite number will be in the masculine gender if the *tamiz* be in th

masculine; and in the feminine if it be in the feminine; as أَحَدَ عَشَرَ رجلاً eleven men, and إحدى عشرةَ إمراةً eleven women. The other cardinal numbers (from ثلثة three to تسعة nine, both inclusive), when compounded with عَشَرَ ten, are used in the following manner: When the *tamiz* is in the masculine, the first part of the compounded number is used in the feminine and the other in the masculine; as ثلثةَ عشر رجلاً thirteen men, اربعةَ عشر رجلاً fourteen men, and so on. But when the *tamiz* is in the feminine, the order is reversed, *i.e.* the first part will be masculine and the second feminine; as ثلثَ عشرةَ امرأةً thirteen women, اربعَ عشرةَ امرأةً fourteen women, and so on. The cardinal numbers احد, اثنان etc. to تسعة when combined with عشرون twenty, take the واوالعطف cop. conj. (و) between the numbers; then if the first number be احد or اثنان it will be used in the masculine for a masculine *tamiz*, and in the feminine for a feminine *tamiz*; as احدٌ و عشرونَ رجلاً twenty-one men, إحدى و عشرونَ امراةً twenty-one women.

Besides these, in other digits (ثلثة three to تسعة nine, both inclusive) when joined to عشرونَ or any other decade, the first member of the compound number, *i.e.* the digits, will be feminine when the *tamiz* is masculine, and masculine when the *tamiz* is feminine, as ثلثةٌ و عشرونَ رجلاً twenty-three men and ثلثٌ و عشرونَ امرأةً twenty-three women.

Obs. The words مايةٌ hundred and اَلفٌ thousand, and their duals and plurals, are used as *muzáf* to their *tamiz* which is then always in the singular number; as مايةُ رجل a hundred men

الف درهمٍ a thousand *dirhams*, مأيتا رجل two hundred men, مآت رجلٍ many hundred men, آلاف درهمٍ thousands of *dirhams*. The digits from ثلثة to تسعة inclusive, are used as *muzáf* to their *tamiz* which must be in the plural, as ثلثة رجالٍ three men, ثلثُ نساءٍ three women, and so on. The words واحد and اثنان have no *tamiz*, the signification being conveyed by using the noun in the singular or dual number, as رجلٌ one man, رجلان two men. But sometimes they are used as adjectives to give force to the number of the things represented by the nouns ; as رُجلٌ واحدٌ *one* man, رجلانِ اثنانِ *two* men.

(2) The second is the word كَمْ *how many*, when it is used interrogatively it governs the nouns following it in the accusative. as *tamiz* as كم درهما عندك how many *dirhams* are with you? But when it is used to indicate an affirimative, it governs the noun in the genitive, as كم رجلٍ لقيتُه I saw many men.

(3) The third is كذا *so many*, which also governs the noun following it in the accusative, as كذا درهماً عندي there are so many *dirhams* with me.

(4) The fourth is كايّن *how many*, which has the same government as the preceding ; as كايّن درهماً عندك how many *dirhams* are with thee ?

Sometimes the particle مِنْ is used after the words كَمْ and كَأيّن as كم مِنْ درهمٍ عندک and كايّن مِنْ درهم عندک how many of the *dirhams* are with thee ?

8th Class.

There are seventeen particles which govern the noun in the genitive ; they are called حُرُوفُ الجر Prepositions (see p. 198).

9th Class.

There are six particles which preceding a *nominal* sentence govern its subject in the accusative and its predicate in the nominative. They are the following :— إِنَّ *verily,* أَنَّ *verily that,* كَأَنَّ *as if,* لكِنَّ *but,* لَيْتَ *would to God,* لَعَلَّ *perhaps*; as اِنَّ زيدًا قائمٌ verily Zaid is standing, رأيتُ أَنَّ زيدًا منطلقٌ I saw that verily Zaid is departing, كَانَّ زيدًا اسدٌ as if Zaid is a lion, قام زيدٌ لكنَّ عمرًا جالسٌ Zaid stood but Amr was sitting, ليت الشبابَ عائدٌ would to God that youth would return, لَعَلَّ الحبيبَ عائدٌ perhaps the friend is returning.

Obs. The particles إِنَّ and أَنَّ are used to corroborate the sense of a given preposition. The fiirst إنَّ (moved with *kasrah*) is used in composition : firstly in the beginning of a sentence, as انَّ زيدًا ذاهبٌ Zaid is certainly going; secondly, it follows the tenses of قول *to say*, as قيل انَّ زيدًا قائمٌ it is said that certainly Zaid is standing ; thirdly, after the relative pronoun, as جاء الذي ان غلامه هاربٌ he came whose boy is certainly running away ; fourthly, before a sentence whose predicate is preceded by the لام التاكيد *emphatic lám,* as علمت انَّ زيدً القائمٌ I knew that certainly Zaid is standing. The second أنَّ (moved with *fatḥah*) is often used in the middle of a sentence making the sentence which it precedes a part of the

major sentence, as بلغني أَنّ زيدًا راحلٌ it reached me that Zaid is departing ; here the sentence أَنّ زيدًا راحلٌ stands as nominative to بَلَغَ ; and so in the sentence عَلِمْتُ أَنَّ بكرًا جاهلٌ, Here أَنَّ بكرًا جاهلٌ is objective of عَلِمْتُ (see p. 224).

لكِنّ is used for استدراك *i.e.* removing some uncertainty from the previous sentence, hence it only occurs between two sentences contrasted with one another in sense, as غاب زيدٌ لكنّ بكراً حاضرٌ Zaid is absent but Bakr is present. The fifth لَيْتَ denotes تمني wishing or supplication, and لَعَلّ denotes ترجّي *hope* or *expectation.*

10th Class.

There are two negative particles, ما and لا, both of which precede a nominal sentence governing the subject in the nominative and the predicate in the accusative. Of these ما is used indifferently with a defined or an undefined noun, but لا only with undefined nouns, as ما زيدٌ فاضلاً Zaid is not an excellent man, لا رجلٌ ظريفاً no man is witty. When إلّا procedes the predicate, their government is destroyed, as ما زيدٌ إلّا فاضلٌ Zaid is nothing but an excellent man. These two particles are called by our grammarians ما ولا المشبهتان بليس *i.e.* ما and لا resembling ليس because they resemble it in ther government as well as signification.

When the particle لا precedes an *undefined noun* in order to have a universal negative signification, it is termed لالنفي الجنس *i.e.* لا signifying *negation of the genus*, and in this case it gives

fathah without *tanween* to the subject; as لا رَجُلَ فِي الدار there is no man in the house.

11th Class.

There are seven particles which give نصب *nasb* to a noun *i.e.* govern it in the accusative. 1st, the particle و synonymous with مع *with*. The noun governed by it is called المفعول معه (see p. 230); as اِستَوى الماءُ وَالخَشَبَةَ the water was equal to the wood. 2nd, the particle اِلاّ *except*. It is called حرف الاستثناء *the particle of exception*, and the noun governed by it is termed by our grammarians المستثنى. This is in two ways. The first is termed متصل *homogeneous*, *i.e.* that in which المستثنى or the word following *the particle, of exception* is of the same kind as the المستثنى منه or the word preceding the particle الا; as جاءني القومُ الاّ زيداً the tribe came to me except Zaid. The second is termed منقطع and signifies that the المستثنى and المستثنى منه are dissimilar to each other in their nature; as جاء ني القوم حماراً the people came to me except an ass.

Obs. The مستثنى or word following the particle اِلاّ is rendered منصوب governed in the accusative in the following cases:—

1. In an assertive sentence, *i.e.* in a sentence neither prohibitive, negative nor interrogative, as جاءَ نِي القومُ الاّ زيداً the people came to me except Zaid.

2. When the مستثنى precedes the مستثنى منه as جاءَ ني القومُ اِلاّ زيداً the people came to me except Zaid.

3. When it is منقطع ; as جاءَ نيالقومُ الّاحماراً the people came to me except an ass.

In other cases beside these, the مستثنى has by apposition (بدل) the same اعراب as the مستثنى منه though it may be governed optionally in the accusative when the مستثنى is mentioned in word, as ما جاء ني القومُ الاّ زيداً the people did not come to me except Zaid, هل جاءني القومُ الاّ زيداً whether the people came to me except Zaid, لاتضرب احداً الاّ زيداً do not beat any one except Zaid.

There are several other words which are equally used in استثناء They are غير, سوى or سواء, خاشا, خلا, عدا, لا يكون, ليس The مستثنى after the first three is invariably مجرور governed in the genitive ; and that after the next two, *viz.* خلا and عدا is منصوب and sometimes مجرور ; and that after لايكون and ليس must be منصوب. The word سواء is itself always منصوب for its being a ظرف. The word غير receives the same اعراب as the مستثنى which comes after الاّ ; as ماجاءنى احدٌ غيرُ زيدٍ etc.

The 3rd— يا *O* ; 4th— ايَا *O* ; 5th— هَيا *ho* ; 6th— أَىْ *O* ; and 7th أ *O*. These are called حروف الندا *particles of Invocation* (see p. 211) The nouns preceded by these particles are المنادي *the vocative.*

Obs. The منادى is governed sometimes in the accusative, sometimes in the nominative and sometimes in the genitive. It is governed in the accusative in the following instances :—

1st. When the منادى is مضاف regimen, as يا رسُولَ اللّهِ O Apostle of God !

2nd. When the منادي is مشبه بالمضاف resembling the *muzáf*, *i. e.* a noun having an explanatory complement appended to it, as يا راكباً ناقةً O rider of a she-camel; يا حسناً وجهُهُ O thou that art handsome in face ; يا خيراً من زيدٍ O thou that art better than Zaid !

3rd. When it is an undefined noun, and not certain to whom it is addressed, as when a blind man asks for help, as يا رجلاً خُذْ بيدي O man (meaning any man), hold my hand.

The منادى is governed in the nominative, in the following cases :—

1st. When it is مفرد *i. e.* not *muzáf* or resembling *muzáf*, either defined or undefined, but certain as to the speaker, as يا زيدُ يا رجلُ It is governed in the genitive when it is preceded by لام الاستغاثة the *lám* expressing cry for help ; as يا لزَيدٍ O help Zaid. In crying for help, sometimes an *alif* is suffixed to the noun with a quiescent ه at the end in pause ; as يا زيداهْ .

Obs. When a noun preceded by the definite article اَلْ becomes a منادى it is necessary that the word اَيُّهَا (fem. اَيَّتُهَا) or هذا should intervene between the *particle of invocation* and the منادى as يا هٰذا الرَّجُلُ - يا اَيَّتُهَا المرأةُ - يا اَيُّهَا الرجلُ etc. Often the *particle of invoction* is omitted, as زيدُ ايتِ O Zaid come.

The pronominal suffix of the first person (ى) is generally rejected from the vocative, as يا ربِّ O my Lord, for يا رَبّي The words اَبٌ and اُم admit of the peculiar forms يا ابتِ and يا اُمّتِ (moved with *fatḥah* or *kasrah*).

Likewise, sometimes the last letter or syllable of the vocative is rejected (which rejection is termed الترخيم *curtailing*) as يا مَالِ for يا مالكُ. In cases when the penultimate letter is a servile *infirm letter* preceded by a homogeneous vowel point, both the final letters are rejected, as يا منصُ for يا مَنْصُورُ , يا عُثْمُ for عثْمانُ The vocative after the rejection of the final letters may retain the original vowel point of the present final letter, as in يا مالِ for يا مَالكُ, or it may receive the case-mark of the منادى as يا مَالُ. A noun in apposition to the vocative may be put either in the nominative or the accusative, like the adjectives qualifying a vocative; as يا ابراهيمُ خليلَ اللّٰهِ O Abraham the friend of God; يا زيدُ العاقلُ or العاقلَ O Zaid the intelligent. The particle وا which is used to express sorrow or pain, and hence called حرف الندبة *the particle of lamentation*, follows the same rule, as يا e.g. وا محمدُ *alas Muhammad* ! وا عبدالله *alas Abdullah* ! More generally, however, the termination ا—in pause اهْ, is added, which changes the final vowel into *fathah*; as وا زيدا or وا زيداهْ *alas Zaid* ! When the noun is مضاف *muzáf*, this termination is annexed to the مضاف اليه the genitive; as وا امير المؤمنيناهْ *alas for the commander of the faithful* !

12th Class.

This class contains four particles which give *nasb* to the final letter of the aorist. They are أَنْ - لَنْ - كَيْ or لِكَيْ and إِذَنْ (see p. 211).

Obs. The particle أَنْ *that* prefixed to the aorist restricts it to future sense, as أَرْجُو أَنْ تَقُومَ I hope that thou wilt rise; and when it is prefixed to the preterite, it converts the verb to the sense of an infinitive, and then it is called أن المصدرية, as أَعْجَبَنِي أَنْ خَرَجْتَ. Here أَنْ خَرَجْتَ = خُرُوجُكَ. The particle لَنْ also restricts the sense of the aorist to future in a confirmed negative sense; as لَنْ يَقُومَ he will never stand up. The particle كَيْ or لِكَيْ denotes that what precedes it is the cause of what follows it, as أَسْلَمْتُ كَيْ أَدْخُلَ الجَنَّةَ I embraced Islám that I might enter Paradise. The particle إِذَنْ is used in the sense of answer and consequence, and restricts the verb to a future sense; as إِذَنْ تَدْخُلَ الْجَنَّةَ now thou wilt enter Paradise, in answer to him who says أَسْلَمْتُ.

But when it refers to present time it does not give *nasb* to the aorist, as إِذَنْ أَظُنُّكَ صَادِقًا well, I think you speak the truth. أَنْ is held to be implied after حَتَّى, لِ (called لَامُ كَيْ), لِ (entitled لَامُ الجُحُود *i. e.* confirming denial), أَوْ synonymous with إِلَى أَنْ *until that*; after فَ prefixed to a clause expressing result or effect of a preceding one, and containing an imperative, تمني *wish*, hope, or interrogation; and after وَ when the following verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause, *e. g.* اِضْرِبْهُ حَتَّى يَمُوتَ beat him till he dies, قَامَ لِيَذْهَبَ he got up in order to go, مَا كَانَ اللهُ لِيُعَذِّبَهُم God is not willing to punish them, لَأَضْرِبَنَّكَ أَوْ تَتُوبَ I must beat thee till thou repent, زُرْنِي فَأُكْرِمَكَ see me

that I may honour thee, لا تَأْكُلِ السمكَ و تَشْرَبَ اللبنَ do not eat fish and drink milk (at the same time).

19th Class.

In this class are five particles which, being prefixed to the aorist, give to its final letter jazm, or make it quiescent. They are لَمْ - لَمَّا - لامِ الامر - لا النهي and إنْ (see p. 54).

Obs. The sign of jazm in the masc. and fem. 3rd person sing., in the masc. sing. 2nd person, and in the 1st person sing. and plural is سكون or quiescence; and in the dual and plural of the masc. 3rd and 2nd persons, in the fem. sing. 2nd person, and in the dual of the fem. 3rd and 2nd persons, the rejection of the نون الاعراب ; and in the defective verbs (ناقص), the dropping of the final infirm letter; as لَمْ يَضْرِبْ - لَمْ يَضْرِبَا - لَمْ يَضْرِبُوا - لَمْ تَضْرِبِي and لَمْ يَدْعُ - لَمْ يَرْمِ and لَمْ يَخْشَ for لَمْ يَدْعُو - لَمْ يَرْمِي and لَمْ يَخْشَى etc. The particle إنْ is used before a proposition composed of two sentences, the first of which must be a verbal one and the second either verbal or nominal; the first contains in a condition and is termed الشرط protasis, and the other the consequence, and is called الجزاء apodosis (see p. 225). If there be an aorist in both the sentences, or in the former, it must be marked with jazm; as إنْ تَضْرِبْ أَضْرِبْ or إنْ تَضْرِبْ ضَرَبْتُ if you will strike, I will strike إنْ تَضْرِبْ فَزَيْدٌ ضَارِبٌ if you will strike, Zaid will be striking.

But if the aorist be in the latter, i.e., the one which contains

the consequence, it may or may not be marked with *jazm*, as اِنْ ضَرَبْتَ اَضْرِبْ - اَضْرِبُ if you strike, I will strike.

The Appositives التوابع

The complements which are co-ordinate with, or in apposition to, the governed nouns, are called by our grammarians التوابع followers, or *appositives*, and the word to which they are placed in apposition, is called المتبوع *that which is followed* (by some word in apposition). These are five: الصفة *the adjective*, التاكيد *corroboration*, البدل *substitution* or *permutation*, العطف بالحروف *nouns connected by conjunctions*, and عطف البيان *explantary apposition*. In Arabic, the adjective comes after the substantive and agrees with it in number, gender, case and definition (تعريف) or non-definition (تنكير); as هذا رجلٌ عالمٌ this is a learned man, جاء زيدٌ الفاضلُ Zaid the excellent came, هذه امرأةٌ عالمةٌ this is a learned woman, ذهب المسلمونَ الصابرونَ the patient Muslims went, هم رجالٌ صلحاءُ they are good men, اخذت كنوزًا كثيرةً I took many treasures, هن نساءٌ صالحاتٌ they are good women.

Sometimes a substantive has an adjective, expressive of a quality which does not exist in the موصوف qualified, but in a person or thing connected with it. This is called الصفة بحال متعلق الموصوف, as جاءني رجلٌ حسنٌ اخوهُ there came to me a man whose brother is handsome. In this case, the adjective belongs to the following noun as its predicate, the noun being the subject, and the two together form a صفة or qualificative clause of the preceding substantive with which the adjective agrees only in case, but not

in number and gender, as جاءني رجلٌ حسنةٌ زوجتهُ there came to me a man whose wife is handsome, رأيت امرأتين حسناً ابوهما I saw two women whose father is handsome. هٰذا رجلٌ شُجعانٌ اخوانهُ this is a man whose brothers are brave.

Obs. Sometimes a sentence, whether verbal or nominal, may stand in the place of an adjective, but only an undefined noun may be qualified by such an attributive sentence ; as هٰذا رجلٌ يعلم الصرفَ this is a man who knows etymology, رأيت رجلاً ابوهُ عالمٌ I saw a man whose father is learned. It is necessary that every attributive or relative sentence should have a pronoun either expressed or impiled in the verb referring to the qualified noun.

The Corroboration التاكيد.

This is of two kinds : one is designated التاكيد اللفظي *the verbal corroboration,* which consists in the emphatic repetition of the word itself, as جاء زيدٌ زيدٌ Zaid himself came ; and the other is called التاكيد المعنوي *the corroboration in meaning* ; this is effected by connecting with the متبوع the words نفس , عين *self* كل *whole,* جميع *total* اجمع, اجمعون fem. جمعاء *all,* كلا *both,* and the like, as جاءني زيدٌ نفسهُ Zaid himself came to me, رأيتُ زيداً عينهُ I saw Zaid himself, جاءالقوم كُلُّهم the whole tribe came, قام القوم جميعهُم all the people stood, اكلت الخبزَ كلَّهُ I ate the whole bread.

The Permuatation البدل

This is of four kinds : 1st, بدل الكل من الكل *the substitution of the whole for the whole,* as جاء زيدٌ عمُّكَ ; 2nd, بدل البعض من الكل *the*

substitution of a part for the whole, as ضربت زيداً راسه I struck Zaid, *i. e.* his head, اكلت الخبز نصفه I ate the bread, *i. e.* half of it ; 3rd, بدل الاشتمال *comprehensive substitution*, *i.e.* the permutative, which indicates a quality or thing which المتبوع the preceding noun comprehends or possesses ; as سُلِبَ زيدٌ ثوبهُ Zaid has been robbed, *i.e.* of his clothes ; اعجبني زيدٌ علمهُ Zaid pleased me, *i.e.* his knowledge ; 4th, بدل الغلط *the permutative of error*—it is that in which the متبوع being uttered merely by mistake, the correct word is immediately substituted for it, as when one says رأيت فرساً حماراً I saw a horse (I mean to say), an ass.

The Connetion by Conjunctions. العطف بالحروف

It is also called عطف النسق *connection of sequence*, which takes place by means of connective particles or conjuntions (see conj. p. 208) ; as زيدٌ و عمروٌ جاءا Jaid and Amr came, هذا انسانٌ او حمارٌ is this a man or an ass ?

Explicative Apposition عطف البيان

This is the connection of a noun to a preceding one which it explains or defines more closely, as قام ابو حفص عمر Abu Hafs 'Umar stood.

Pronouns.

In Arabic, as in English and other languages, the pronoun agrees with its antecedent in number and gender. There is a sort of impersonal pronoun which is sometimes used in the

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beginning of a sentence, and which is called by our grammarians ضمير الشان *pronoun of circumstanae,* when it is masculine, and ضمير القصة *pronoun of the story,* when feminine ; as هُوَ اللهُ أَحَدٌ (it is the case that) God is one ; هِيَ هِنْدٌ قَائِمَةٌ (it is the story that) Hind is standing.

It is often used with انّ, as انّه جاء زيدٌ verily (it is the case that) Zaid came. When an affixed pronoun الضمير المتصل is معطوف *connected* with a substantive, it is necessary that a ضمير منفصل) *isolated pronoun* should also be mentioned, as جئتُ انا و زيدٌ I and Zaid came, ضربتَ انتَ و اخوك thou and thy brother struck. Sometimes a redundant pronoun intervenes between the subject and the predicate of a nominal sentence when both are defined nouns, and it is called ضمير الفصل *pronoun of separation,* as زيدٌ هو العاقل Zaid is a wise man. A demonstrative pronoun sometimes stands in composition as موصوف and the following noun, which must be a defined one, is reckoned as its صفة, as هٰذا الرَّجُلُ *this man ;* and sometimes it is مبتدأ and the following noun, its خبر , as هٰذا رجلٌ this is a man.

A relative pronoun اسم الموصول is always followed by a pronoun referring to الموصول, as جاءَ الّذي ابوهٗ كاتبٌ there came he whose father is a writer, قام الّذي ضربتَهٗ ليلاً that man stood whom you beat at night.

The pronoun above alluded to, may be optionally omitted from a صلة relative sentence when it is in the accusative ; as

قام الّذي ضربتُهُ or قام الّذي ضربتُ there stood the man whom I beat.

Obs. In Arabic there is no ralative pronoun which can be employed when the antecedent is an undefined noun ; in such case a relative sentence, which becomes a صفة qualification to that indefinite noun, is used, as كتب رجلٌ قام ليلاً a man wrote who stood at night.

SUPPLEMENT

The Tenses

The forms expressive of tenses in the Arabic are only two: the **preterite** (ماضي), and the **aorist** (مضارع).

The Arabic preterite is equivalent to the English past tense; as جاءَ زيدٌ Zaid came. The same form indicates also the perfect tense of English; as كتب زيدٌ هٰذا الكتابَ Zaid has written this book. The pluperfect tense is formed by prefixing the preterite of the verb كان *to be* to the preterite of the principal verb, as كان زَيدٌ كَتَبَ Zaid had written. When the particle قد is prefixed to the preterite, it implies that something expected has been realized, as قد رجعَ زيدٌ من سفرهٖ Zaid has verily returned from his journey; or that the act is really finished and completed just at the moment of speaking or a little before it, as قد ركبَ زيدٌ Zaid has just ridden.

In the conditional, optative, benedictive or maledictive sentences, the preterite bears the sense of futurity, as ان ضربتني ضربتك if thou shalt beat me I shall beat thee; اطال اللّٰهُ عُمْرَكَ may God lengthen thy life; قَاتَلَكَ اللّٰهُ may God destroy thee.

When the particle لو, expressive of a supposition, is followed by two correlative sentences, each having its verb in the preterite tense, the first of such preterites is to be rendered in

English by the pluperfect of the Indicative, the second to which the particle لَ is prefixed, by the preterite of the Subjunctive; as لو عَلمْتُ هٰذَا لضَرَبْتُكَ had I known this, verily I should have beaten thee.

The aorist (مضارع) is common to the present and future, hence the term *aorist* is more appropriate than the term *future*, which has so erroneously been adopted by some Anglo-Arabic grammarians.

The particles س and سوف prefixed to an aorist, as well as the emphatic لَ along with a paragogical *nún* نّ or نْ, and the emphatical negative لن, restrict the aorist to futurity ; as سيضرب he shall strike (very soon) ; سوف يضرب he shall strike (at a remote future time) ; ليضربنّ or ليضربنْ verily he shall strike ; لن يضربَ certainly he shall never strike.

When the particle لم or لما is prefixed to an aorist, it renders it to the sense of a negative preterite or past tense, as لم يضرب = ما ضرب he did not strike (*vide* pages 53 and 206).

The Moods.

The Indicative mood in the Arabic is expressed by the simple form of the preterite and the aorist. The Imperative has a separate form. The Potential mood is expressed sometimes without an auxiliary by the simple form of the aorist ; as لا أحصيْ مناقبَك I cannot count up thy qualities. Sometimes the aorist of the verbs أمْكَنَ, استطاع, قدرَ etc. (which indicate power and

possiblity) or the word لابدّ are used as auxiliary before the aroist of the principal verb (with or without أنْ) ; as

لايقدر ان يمشي } he cannot walk ;
لايقدر يمشي

لابدّ ان يمشي he must walk.

Sometimes the Infinitive of the principal verb is used after such verbs preceded by the preposition على ; as هو لايقدر على ٱلمَشي he cannot walk (lit. he has no power upon walking). And sometimes the Infinitive is governed as accusative of the aorist of such verbs ; as هُوَ لا يَسْتَطِيعُ ٱلمَشي he cannot walk (lit. he cannot do walking).

The verbs عسى, كاد, كرب, etc., which are termed verbs of *proximity* (see p. 258), have sometimes the force of the Potential mood; as عسى زيدٌ ان يضرب عمراً Zaid very likely may beat Amr ; كاد زيدٌ يمشي Zaid is about to walk.

The Subjunctive mood may be expressed either by a conditional particle which gives *jazm* to the final letter of the aorist but not to that of the preterite; as انْ تضربْ زيدًا اضربْكَ if thou beat Zaid, I shall beat thee ; ان ضربت زيدًا اضربْتُكَ if thou shalt beat Zaid, I shall beat thee (*vide* p. 225); or without it, having a conditional sense implied in the correlative sentences ; as عِشْ قَنِعاً تكنْ مَلِكًا live contented and you will be a king.

Professor W. Wright divides the moods in Arabic into five, namely, Indicative, Subjunctive, *Jussive* or Conditional, Imperative, and *Energetic*. This idea of Subjunctive is some-

what corresponding to that of the Latin. The aorist following لِ, كي or, لكي etc., is called by him Subjunctive mood, and that following لام الامر or لام النهي etc., *Jussive* mood. And the *Energetic* mood is expressed by لام التاكيد emphatic ل or نون التاكيد نّ or نْ etc.

In order to make it easily intelligible to the native students, in explaining the moods, I have tried to make it correspond with the English moods.